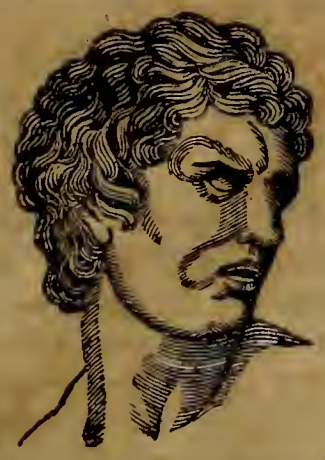

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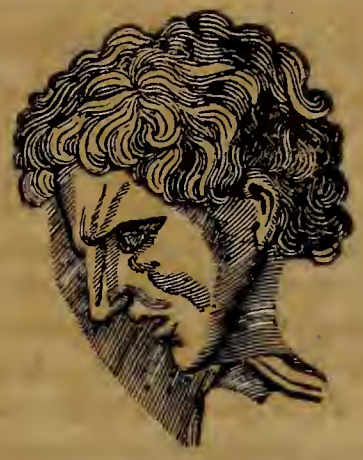

THE DOCTOR AND THE PHYSICIAN.

METALIC MEDICINES. VEGETABLE MEDICINES.

"*The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their* PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, JANUARY, 1, 1822. No. 1.

Explanation of the title of this Paper; the two HEADS; *the words* Doctor *and* Physician; METALLIC *Medicine; Vegetable Medicine, with the text which follows:* "*The Lord hath created medicines out of the earth,*" *&c.*

1. The title, '*Medical Newspaper.*' This is easy to be understood; it means a medium through which knowledge is to be collected and distributed in all directions, so that things useless or hurtful under the name of *medicines*, may be exposed and rejected, and that such medicines as are for the good of the sick, may be made known and come into general use.

This is perhaps the first paper of the kind ever brought before the public. Almost every subject, excepting *medicine*, has been defended and opposed; but much of what is now called *medicine*, remains locked up, and kept from the people by the latin language, which only a few can read.

2. The TWO HEADS. The first represents *acute pain;* and the second, *compassion.*—These heads are not designed to ridicule any profession of men whatever; but to describe the state of the sick man, and the difference between the effects of *metalic* and *vegetable medicines.*

The DOCTOR is represented in pain, to shew the state of the sick man, the insufficiency of metalic medicines to remove disease; also to represent the sympathy of the compassionate Doctor, who feels for the distressed, whose pain he cannot remove with *minerals.*

The PHYSICIAN is represented as a man of compassion, who wishes the Doctor and his patient to understand, that vegetable medicines will relieve the sick and pained man, and free the tender-hearted Doctor from his distress, caused by the pain of his patient.

3. THE DOCTOR. This is an improper title or name for a man who administers to the sick. A DOCTOR signifies a Teacher, Master, or Rabbi, and was first applied to a man learned in the law of Moses. Gamaliel was a Doctor or Teacher of the law. Afterwards it was applied to men supposed to be learned in the Scriptures, or what is now called *Divinity.* These are styled D.D. After this, men supposed to be skilled in medicine, anatomy, &c. were styled Medical Doctors, M.D. or men capable of instructing others in these things. At this day the word is applied to Apothecaries, to the most skillful, and to all who can write a prescription in latin, administer an emetic, raise a blister with Spanish flies, open a vein, order pills, make an issue, and spread a plaster. The word *Doctor*, in many instances spreads terror all around; causing a quick pulse, and much alarm among the children, who are generally afraid of a man called the Doctor.

4. THE PHYSICIAN. The word PHYSICIAN was in Egypt first applied to men who embalmed the dead. Next it was applied to men who gave physic or medicine to the sick. We are told that king Asa sought not to the Lord but to Physicians. Jeremiah connects the balm of Gilead with the Physician. "Is there no balm in Gilead? Is there no *Physician* there?" Job represents his friends as physicians incapable of doing good. 'Ye are all physicians of no value.' In the time of Christ and the apostles, there were two kinds of Physicians; the first made the sick worse, and took all their property for a reward. It is said of a certain woman, 'she had suffered many things from many physicians, had spent all her living, was nothing better, but rather grew worse.' The other kind were such as benefited the sick. "Jesus said, they that be whole need not the physician, but they that are sick." 'Luke the beloved physician.'

The real physician is honorably described in Ecclesiasticus, chap. xxxviii. verse 1, 2, 3, 4, and on to verse 15. "Honor a physician with the honor due unto him, for the uses which ye may have of him; for the Lord hath created him. The skill of the physician shall lift up his head; and in the sight of great men shall he be in admiration."

5. Under the words '*The Doctor*,' are the words, '*Metalic medicines.*' These words represent the different kinds of metals inwardly and outwardly applied to the human body, and all injurious to the system, with their various preparations. The following are some of the many we mean to describe and publish in following numbers; giving an account of their *poisonous* nature; the manner in which they are prepared and used, and the bad effects, which the Doctors acknowledge they have on the bodies of men.

METALIC MEDICINES.

Sulphuric Acid. Oil of Vitriol. Ising-glass. Silver. Gold. Bismuth. Carbonate. Zinc. Copper. Iron. Scales of Iron. Mercury, or Quicksilver. Nitre, or Salt Petre. Oxide of Arsenic. Red Lead. Lead. Tin, the filings and powder. Verdigris. Blue Vitriol. Flowers of Sulphur. Diluted vitriolic Acid. Spirit of Nitre. Nitrous Acid. Aqua Fortis. Strongest common Caustic. Liver of Sul-

phur. Sulphuret of Antimony. Glass of Antimony. Golden Sulphur of Antimony. Antimonial Powder. Butter of Antimony. Emetic Tartar. Panacea of Antimony. Nitrate of Silver. Lunar Caustic. Ammoniacal Copper. Purified filings of iron. Purified iron scales. Rust of iron. Salt of steel. Purified Quicksilver. Corrosive Sublimate. Calomel. White precipitate of Mercury. Red precipitate of Mercury. Æthiops Mineral. White Vitriol. Arsenical Solution. Copper Pills. Pills of Quicksilver. Pills of Iron with Myrrh. Compound Liniment of Quicksilver. Ointment of white oxide of Lead. White Ointment. Ointment of infusion of Cantharides, or Spanish flies. Ointment of Quicksilver. Ointment of Verdigris. Plaster of Quicksilver. Plaster of red oxide of iron, or strengthening Plaster.

In addition to these minerals, there are several vegetable POISONS given to the sick as medicine. The following are among the many.

Deadly night shade. Garden hemlock.—Thorn apple, or apple peru. Foxglove.—Black hellebore. Black henbane. Tobacco. White poppy. American nightshade.—Garget. Poison vine. Poison oak. Poison creeper. Wild indigo. Indigo weed. White hellebore. Poke root. Indian poke, &c.

These are a few of the many minerals and poisonous vegetables, which in our country, and in various parts of the world, are given to the sick and wounded, without their knowing what is given, or what are their effects, until often it is too late. Can any man of common sense suppose that such things as these can be good for the sick, when they are extremely injurious to the healthy? These things, Dr. Thatcher and others, rank among the articles called 'MATERIA MEDICA,' or articles employed as remedies, in sickness.

6. Under the word PHYSICIAN, are the words 'VEGETABLE MEDICINES.' These include the following among the many, which are useful for the sick.

Adder's tongue. Angelica. Adder tree. Asparagus. Balm Barbary. Bitter sweet. Blackberry bush. Birch. Bucks horn. Burdock. Calamint. Catmint. Chamomile. Caraway. Celendine. Cayenne Pepper. Centuary. Cherry tree. Sweet Cicely. Chesnut tree. Clover. Cives.—Coltsfoot. Comfry. Water Cresses. Daisies. Dill. Dandalyons. Dock. Elder tree. Elm. Elecampane. Emetic herb. Eye bright. Garlick. Golden rod. Winter green. Witch hazel tree. Hemp. Hysop. Hops. Horehound. John's wort. Juniper bush. Lavender. Lettuce. Water lilly. Liquorish. Liver wort. Lovage. Lung wort. Marsh mallous. Sweet Marjoram. Marigold. Mint. Mullin. Mother wort. Mustard. Nettles. Onions.—Peach tree. Pennyroyal. Plantain. Poplar tree. Quince tree. Horse radish. Roses. Rue. Saffron. Sage. Summer Savory. Tansy. Wormwood. Yarrow, &c. These, with many others, we mean to write upon, and describe to our readers their virtues.

7. The text, "The Lord hath created medicines out of the earth," &c. By this we mean that God has caused to grow, for the service of man, herbs, suited to the case of all the diseased, which if applied in season, will remove pain, and restore men to health. Man is made of that which grows, is fed and clothed with what grows, and when sick, must be cured with what grows out of the earth.

TO THE PUBLIC.

A man by the name of *Samuel Thomson*, called by some Doctor Thomson, has, (after prosecuting me for what he calls a *trespass* on his patent medicine, and putting me under bonds of thirty-five hundred dollars) published in two of the Boston papers, in hand bills, some of which have been thrown into pews, the following;

"TO THE PUBLIC."

"Whereas, *Elias Smith* has been built up and instructed by me in the use of my system and practice, while employed as my agent; but all authority whatever from me to use my medicine or practice, except in his own family, has long since ceased, and to clear himself of trespass, as I am informed, he denies using the medicine or system of practice secured to me by patent; and is suspected of using them by *counterfeiting* or intermixing them with other things, in order to take to himself the privileges only belonging to me. This is, therefore, to caution the public against receiving any medicine or information from him under any authority of mine, as the one who uses, as well as the vender, is exposed thereby to the penalty of the law.

"SAMUEL THOMSON.

"August, 1821."

As Mr. Thomson has said so much about his patent medicine, system of practice, and threatened to prosecute, &c. I shall here give his patent, and system of practice, in short, that "*the public*," may know when we are committing trespass or *counterfeiting* his "patent medicine."

Some say he has no patent, some say he has, though but very few have seen any; as he appears very careful not to let "*the public*" know what it is.

The following is copied from his letters patent.

Copy of Dr. S. Thomson's Patent.

"The Schedule referred to in these Letters patent and making part of the same, containing a description of the words of the said Samuel Thomson himself, of his mode of preparing and using certain medicines in fevers, cholics, dysentaries, rheumatisms.

No. 1. The emetic herb or lobelia medica, a plant that grows about twelve or fifteen inches high, with leaves of the size of mint leaves, bearing a pod the size of a white bean, of a sharp taste like that of tobacco, creating nausea. It must be gathered when the leaves and pods are a little yellow, dried, pounded fine, and sifted, when it forms a powerful emetic. Dose in powder from 4 to 10 grains, with or without an equal quantity of No. 2.

No. 2. Cayenne or red pepper pulverized.

No. 3. Marsh rosemary, two parts, the bark of bayberry or candleberry, the myrtle from which wax is obtained from the berry roots, one part pulverised, or sumac bark, leaves, or berries, or raspberry leaves may be substituted. A tea made with one ounce of the above powder No. 3 in a pint of boiling water.—Dose a wine glass full occasionally sweetened.

No. 4. Bitters for correcting the bile; take the bitter herb or balmony, barbary bark and poplar bark, equal parts, pulverized, half an ounce to a glass of wine or spirit, and hot water. Dose half a wine glass full, and for hot bitters add half an ounce to the half ounce.

No. 5. A syrup, take one ounce of peach kernel or cherry stones, half an ounce of gum myrrh, made fine, add three half pints of hot water, two ounces white sugar, half a pint of brandy, half a wine glass, to be used three times a day.

Rheumatic Drops. Take one gallon high wines, one pound gum myrrh, put into a stone jug, and boiled in a kettle of water for half an hour, when settled, pour it off, add four ounces camphor, half an ounce of Cayenne peppep in powder, and one quart of spirits of turpentine, then bottle it, and it is prepared

for bathing, in rheumatisms, any swellings, or etxernal pains

No. 1, is used to cleanse the stomach, overpower the cold, and promote a free perspiration.

No. 2, is to raise the inward heat.

No. 3, to scour the stomach, promotè perspiration, and repel the cold.

No 4, to correct the bile and quicken the appetite.

No 5, to strengthen the stomach, restore the digestive powers, after cases of dysentary or other weakening disorders. The three first numbers may be used in any other case, to promote perspiration, or as an emetic."

The following is what he has published as his system of practice, or mode of using his patent medicine.

In his directions for using his emetic No. 1, he says, "the mode of using it, you will find in the seamans' directions;" which is this,

TH' Emetic No. 1's design'd
A gen'ral medicine for mankind,
Of ev'ry country, clime, or place,
Wide as the circle of our race;
In ev'ry case and state, and stage,
Whatever malady may rage;
For male and female, young and old,
Nor can its value half be told.
To use this med'cine do not cease,
Till you are help'd of your disease;
For NATURE's FRIEND this sure will be,
When you are taken sick at sea.
Let number TWO be used bold,
To clear the stomach of the cold;
Next steep the coffee number THREE,
And keep as warm as you can be.
A hot stone at the feet now keep,
As well as inward warmth repeat,
The fountain 'bove the stream keep clear,
And perspiration will appear.
When sweat enough as you suppose,
In spirit wash and change your clothes.
Again to bed both clean and white,
And sleep with comfort all the night.
Should the disorder reinforce,
Then follow up the former course,
The second time I think will do,
The third to fail I seldom knew.

This is all the system of practice he has published, that I know of.—Each one may judge how much a man may be "*instructed and built up*," by such a system as this!

The fact is, Mr. Thomson does not, to my knowledge, go according to his patent in preparing medicine, and if he goes according to the seaman's directions in administering medicine, he goes in a way, I judge unsafe. I do not know of any person on earth that prepares medicine according to his patent, or that administers according to his directions for seamen.

In the next number I shall bring forward his *three* books, which he says, contain his "*preparation and system of practice*," and prove that they essentially differ from each other, and from his patent.

The Doctor and Quaker.

A quaker was walking in the town of ——, in company with a learned doctor. In the course of conversation, the *Friend* mentioned the many false, needless, and hurtful fashions and customs of the day; and many institutions which he considered useless; he also observed that many things were wrongly named, mentioning the particulars.

As they proceeded, they came to a '*Medical College.*' 'Friend, (said the doctor) do you think this building is rightly named?' No, replied the quaker. 'If you were to put a sign on this building,(said the doctor) what would you have on it?' Indeed said the Friend, if I were to do justice to the building, by giving a true sign, I would have an horse and rider painted *pale*, with this text under the man and horse. Rev. vi. 8, "And I looked,and behold a *pale* horse; and his name that sat on him was *death*, and hell followed with him."

THE PHYSICIAN.

What man is there on earth so peculiarly situated as the Physician, or the man employed to administer to the sick and distressed. He is in a situation to be praised and blamed, honored and despised, justified and condemned, beloved and hated.—Considered a kind of murderer, and a god, or doing cures more than human. How many valuable lives are committed to his care, from the infant to the man of grey hairs!

The kind husband, the affectionate wife, the tender father, and kindest of mothers, all in their turn look to the physician, hoping for relief.

How important is it that he be a good, honest, tender hearted, skillful man; understanding when, and what to administer to the distressed! What man needs more of these things than the physician! How changing his condition! At one time in the chamber of the affluent, at another, in the cottage of the poor! His work is never done; by day and by night he is called upon; through storms and darkness, he must pursue his work, and be at the call of all classes of people, in all conditions in which the distressed are placed, by the effect of disease on the human frame.

How melancholly is the thought that any man should engage as a physician, for the sake of a name, or for the love of that which is "the root of all evil!" Should one thus employed, administer ignorantly, or deal poison instead of medicine, through design or mistake, how dreadful must be the consequences! What desolation must such conduct cause in otherwise happy families! How hardened must that man be, who conducts in this manner, and all this for a living, even a living by the death of the innocent!

Diseases which have been cured by the Editor of this Paper, with vegetable medicines, in Boston, and the adjacent towns, within five years past.

Ague in the face; tooth-ache; pain in the ears; inflammation in the eyes; temporary loss of sight; recent deafness; swelling of the glands; dizziness in the head; cancer; delirium caused by obstructions in the brain; catarrh; dropsy; dropsy in the brain; brain fever; head ache; sores in the head; swellings in the neck; palsy in the throat, causing loss of speech, or difficulty in swallowing food or drink; kings evil; lock jaw; stiffness in the neck; asthma; rheumatism; gout; con-

sumption in the first stages of it; fever of all names, including fever and ague; cramp in the stomach and limbs; convulsion fits; hysteric fits; spasms; pain in the sides; palsy; leprosy; calluses; stomach and liver complaint; palpitation of the heart; hydrophobia; mineral, vegetable, or animal poison; measles; warts; piles; sprains; fellons; tape worm; jaundice; billous cholic; cholera morbus; nervous complaints; St. Anthony's fire; salt rheum; gravel; stranguary, or stoppage of water; apoplexy; croup; inflamation of the kidneys and bladder; internal bleeding, or spitting blood; inflamation of the breasts; bruises; chillblains; epilepsy, or falling sickness; St. Vitu's dance; fluor albus; gangrene; all the variety of female complaints; itch, rickets, &c. with many other complaints not mentioned here.

There are many in Boston, who can testify that they have been cured of several of the above complaints, who are now enjoying good health.

Curious Medical Law.

Calmut states in his dictionary of the Bible, that there was once a law concerning medicines and physicians to this amount. The government determined what medicines should be used, and how. If the physician administered according to law, tho' the sick died, the physician was justified in his conduct; but if he administered contrary to law, if the sick was cured, the physician was hung, not for curing the sick man, but for breaking the law.

Natura Duce.

On the upper part of an apothecary's sign in Boston, are the following words, "NATURA DUCE"; which in the American language mean that, *nature leads.* From this we are led to ask what physicians mean by NATURE. Hypocrates says, *nature* is heat; that its operation is to throw off the bad, and hold the good. If this is the operation of *nature*, can *nature* lead, by taking away the blood, and introducing into the stomach such cold things as all minerals are? Judge ye.

The editor of this paper is now printing a book of about 150 pages, containing an extensive improvement in the preparation of medicine and mode of administering, differing essentially from any ever before published.

The work is entitled, "*The Medical Pocket Book, Family Physician, and Sick Man's Guide to Health.*"—It is now more than half printed, and will be out in February next, or near that time.

Improved Vegetable Medicines, prepared and kept constautly for Sale, by ELIAS SMITH, *No. 56, Middle-Street, Boston.*

VEGETABLE POWDERS.

These Powders are designed to warm the stomach and bowels, to remove pain, and in the first stages of fever to throw it off; to quicken the circulation of the blood, and are peculiarly useful to such as are troubledwith cold hands and feet, particularly females. They are done up in ounce papers, with directions for using them. Price twenty cents per ounce.

VEGETABLE ELIXIR.

This is a valuable medicine, in a great variety of cases, and is safe in all conditions.

It is useful in the following cases. For pain in the head, teeth, stomach, bowels, or limbs. In cases of the rheumatism and swellings of the joints, it gives great relief. In cases of cramp in the stomach, bowels, and limbs, it affords immediate relief. Applied to cuts, bruises, and slight burns, it effects a speedy and easy cure. Applied to warts, it removes them. People troubled with weakness and pain in their backs, will find relief by bathing with it two or three times a day. It will cure a recent relax, by taking a table spoon full, two or three times in a day.

VEGETABLE OINTMENT.

This is designed wholly for outward applications, and is good for callouses, swellings, sprains, bruises, tightness of the sinews, stiffness of the joints, and for corns.

VEGETABLE BITTERS.

These Bitters are useful for jaundice, loss of appetite, indigestion, pain in the stomach and bowels, costiveness, swellings in the bowels, &c. they are safe in all conditions for male or female. Price 50 cents per junk bottle.

In addition to these, may be had at No. 56, Middle-street, Salve of an excellent quality—Cough Powders—Syrup for Dysentary—-Volatile Salts, &c.

To the receiver of this Paper.

SIR,

If you can obtain subscribers for this Paper, and return their names to me in Boston, you will confer a favor, and do a public good.

Respectfully, yours,
ELIAS SMITH.

Boston, Jan. 1, 1822.

Notice to subscribers and others.

But few subscription papers are yet sent out, and there has not been time to return those sent. Until a sufficient number of subscribers are obtained, the Paper will be published only once in each month,—the first Tuesday.

THE
MEDICAL NEWS-PAPER
IS PUBLISHED AT
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AT ONE DOLLAR PER VOLUME, [26 NUMBERS]
PAID IN ADVANCE.

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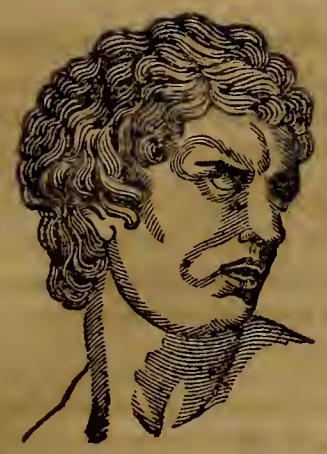

MEDICAL NEWS-PAPER; OR, THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

"*The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their* PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, FEBRUARY, 5, 1822. No. 2.

POISON.—No. 1.

The word POISON, in the Scriptures, is always in the singular, and of course is one thing only. There are three kinds of POISON: mineral, vegetable, and animal. This is a subject of great importance at the present time; as multitudes are told that *Poison* is needful, and that some kinds of *Poison*, are the best medicine for sick people.

The following account of POISON, and the experiments upon animals, with its operation, is from the Edinburgh Encyclopedia, vol. xv. page 265, article POISON.

[☞ Our readers are requested to pay particular attention to what is communicated in this number, and to what may hereafter be presented in following numbers.]

This work gives the following description of Poison.

"POISON, is any substance which proves destructive to the life of animals in a small quantity, either taken by the mouth, mixed with the blood, or applied to the nerves.

"Of poisons there are many different kinds, which are exceedingly various in their operations. The mineral poisons, as arsenic and corrosive mercury, seem to attack the solid parts of the stomach, and to produce death by eroding its substance: the antimonials seem rather to attack the nerves, and to kill by throwing the whole system into convulsions; and in this manner also most of the vegetable poisons seem to operate. All of these, however, seem to be inferior in strength to the poisons of some of the more deadly kinds of serpents, which operate so suddenly that the animal bit by them will be dead before another that had swallowed arsenic would be affected.

"In the Philosophical Transactions, No. 335, we have a number of experiments which show the effects of many different poisons upon animals; from whence it appears, that many substances which are not at all accounted poisonous, yet prove as certainly fatal when mixed with the blood as even the poison of rattlesnakes, or the ticunas itself. An ounce of emetic wine, being injected into the jugular vein of a large dog, produced no effect for a quarter of an hour. At the expiration of that space he became sick, had a continual vomiting, and evacuation of some hard excrements by stool. By these evacuations he seemed to be somewhat relieved; but soon grew uneasy, moved from place to place and vomited again. After this he laid himself down on the grouud pretty quietly; but his rest was disturbed by a return of his vomiting, and his strength greatly decreased.—An hour and a half after the operation he appeared half dead, but was greatly revived by having some warm broth poured down his throat with a funnel. This, however, proved only a temporary relief; for in a short time the vomiting returned, he made urine in great quantity, howled miserably, and died in convulsions. A dram and a half of sal ammoniac dissolved in an ounce and an half of water, and injected into the jugular vein of a dog, killed him with convulsions almost instantly. The same effect followed from injecting a dram of salt of tartar dissolved in an ounce of warm water; but a dram and an half of common salt injected into the jugular produced little other bad consequences than a temporary thirst. A dram of purified white vitriol, injected into the crural vein of a dog, killed him immediately. Fifteen grains of salt of urine dissolved in an ounce of water, and injected into the crural vein of a dog, threw him into such violent convulsions that he seemed to be dying; nevertheless he recovered from a second dose, though not without a great deal of difficulty; but an ounce of urine made by a man fasting, produced no bad effect. Diluted aquafortis injected into the jugular and crural vein of a dog killed him immediately by coagulating the blood.—Oil of sulphur (containing some quantity of the volatile vitriolic aid) did not kill a dog after repeated trials. On the contrary, as soon as he was let go, he ran into all the corners of the room searching for meat; and having found some bones, he fell a gnawing them with strange avidity, as if the acid, by injection into his veins, had given him a better appetite. Another dog who had oil of tartar injected into his veins, swelled and died, after suffering great torment. His blood was found florid, and not coagulated. A dram and a half of spirit of salt diluted with water, and injected into the jugular vein of a dog, killed him immediately. In the right ventricle of the heart the blood was found partly grumous and concreted into harder clots than ordinary, and partly frothy. Warm vinegar was injected without doing any manifest harm. Two drams of sugar dissolved into an ounce of water were injected into the jugular vein of a dog without any hurt.

"These are the results of the experiments where saline substances were injected into veins. Many acrids proved equally fatal.—A decoction of two drams of white hellebore, injected into the jugular vein of a dog, killed him like a stroke of lightning. Another dog was killed in a moment by an injection of an ounce of rectified spirit of wine in which a dram of camphor was dissolved. Ten drams of highly rectified spirit of wine, injected into the crural vein of a dog, killed him in a very short time; he died quickly, and licking his jaws with his tongue, as if with pleasure. In the vena cava and right ventricle of the heart the blood was coagulated into a great many little clots. Three drams of rectified spirit of wine injected into the crural vein of a small dog made him apoplectic, and as it were half dead. In a little time he recovered from the apoplexy, and became giddy; and, when he endeavoured to go, reeled and fell down. Though his strength increased by degrees, yet his drunkenness continued.—His eyes were red and fiery; and his sight so dull that he scarce seemed to take notice of any thing; and when he was beat, he

he would scarce move. However, in four hours he began to recover, and would eat bread when offered him; the next day he was out of danger. Five ounces of strong white wine injected into the crural vein of a dog made him very drunk for a few hours, but did not produce any other consequences. An ounce of strong decoction of tobacco injected into a vein killed a dog in a very short time in terrible convulsions. Ten drops of oil of sage rubbed with half a dram of sugar, and thus dissolved in water, did no harm by being injected into the blood.

(To be Continued.)

Religion, connected with disease, medicine and physicians.

From some cause, just or unjust, some people think that a physician or doctor, ought to be an irreligious man; and some would give us to understand, that it is quite out of order for a preacher to be a physician; as two such branches, are too much for one man, or contrary to each other. To set this subject in a fair light, we will shew how they stand in the scriptures; how they stand together in the sick; and the advantages peculiar to a preacher in administering medicine, and preaching the gospel.

Under the law of Moses, the priests only had the power of healing diseases, particularly the leprosy. Elisha was a prophet and physician. He ordered Naaman to wash seven times in Jordan, which cured him of the leprosy.

The prophet Isaiah was a preacher and physician. When king Hezekiah was sick, and expected to die, this prophet directed medicine which cured him. Isa. chap. 38. 21, "For Isaiah had said, let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover."

Jesus Christ was a PREACHER and Physician. How beautifully are these two things described by him, in Matthew xi. 4, 5, "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Here is surely the *preacher* and *physician*. The whole of the public life of Jesus was spent in doing good to the minds and bodies of men. Peter describes him as the preacher and physician. Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil." The apostles were preachers and physicians. Matthew x. 7, 8, "And, as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."

It may be said that they healed by a miracle—true; and if a preacher can cure with medicines, must he forbear, because he cannot do it by a miracle? Judge ye. It is certain from the New Testament, that one of the apostles was a physician. Col. iv. 14. "Luke the beloved *physician*, and Demas greet you."

It is evident from the scriptures, that the Elders in the Churches were physicians as well as preachers, and that they administered the medicine in use at that day. James v. 14, 15, "Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." That oil was used as a medicine at that time, is plain from the conduct of the Samaritan, a physician, who poured in oil and wine to cure the man wounded by the thieves.

There are several instances in this and other countries, where preachers of the gospel have been, and are physicians, and who have done well in the ministration of medicine and the word of life.

There are no two clases of men more respected than good ministers, and *skillful, tender hearted* physicians, and when one man attends to both, how much more must he be valued by the sick and distressed!

These two things are together in the sick man. His body needs relief, and his mind instruction, comfort, and encouragement.—He needs to be directed to hope in God, trust in the great Physician, and look by faith to that state where there shall be no pain, sickness, nor death.

In the time of sickness, a preacher who administers medicine, has an opportunity to hold up the Saviour, and shew the two subjects of sin and disease, health and holiness, as contained in the words of Christ. "The whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance."

When ministers are physicians, they have an opportunity to be more useful than otherwise, and also to be more *industrious*. I sincerely think that a man who spends his whole time, only to deliver two short discourses in a week, is almost an useless being. You will often see such an one, fair, delicate, neat, free from lint on his coat, often dining out, taking tea here and there, and appearing like one quite at leisure.

A preacher once objected to a man being a preacher and physician, as one was opposite to the other; but when he had an opportunity to set in the *State House*, week after week, at two dollars per day, he made no objection to doing it, though his business there was as opposite to preaching, as *law* and *gospel*.

This must suffice at present; should it be found needful, we will resume the subject hereafter, as occasion may require.

Physic and Metaphysic.

A very honest, religious, well meaning lady, not of the greatest ability, either natural or acquired, heard a preacher deliver a discourse upon *metaphysics*. After hearing the discourse, with which she was remarkably well pleased, though she did not understand it, drew the following conclusion; that *physic* was medicine for the body, and *metaphysic*, medicine for the soul; and from this argued the greatness of the D. D. above the M. D. and that of course it was beneath the dignity of a D. D. to be a,—*physician*.

Wonderful, if true.

In ancient times, in times of ignorance and bigotry, it was thought that if a mother used water about a child's face, no more could be done than barely to cleanse it. If a minister used water about the child's face. a little on the forehead would go through the skin, skull, brain, and even the heart; take away original sin, regenerate the child, make it a member of Christ, a child of God, and an heir of the kingdom of heaven! What wonders water once did, when the priest had the handling of it!

In later times, this mystery is revealed, and found to be false; but another wonder yet exists. If a child or grown person happens through mistake or design to take a dose of mercury, opium, laudanum, or nitre, the child is poisoned! the house is alarmed, the Doctor is called to remove the poison, and save the child's life! Should the child be sick in the ordinary way, the Doctor is called; and wonderful to relate, the same poison by the skill of the Doctor is converted into the best of medicine, and is the only thing which can save the life of the child or man. Mercury, nitre, opium and antimony is freely used; yet after all how often do they die! If these things endanger our lives when taken by accident, their nature can never be changed by being called medicine, and administered by such as are called men of great skill.

ANECDOTE.

A certain preacher was called to visit one of his hearers, sick of a fever. As he entered the room, he observed a large phial of laudanum on the table, which her Doctor had directed to be taken at certain times, &c. After mentioning her situation, &c. she thus addressed him,—"Sir, I wish you to pray with me, and to pray that the Lord would bless the means used for my recovery to health." That I cannot do, said the preacher 'Why!" said the woman, in a surprise! Because, said he, there is laudanum enough in that phial to kill two or three men, and I cannot pray God to turn that into *medicine*, which would kill a well man if taken.

It is impossible in the nature of things, that supposed medicine, which would kill a well man, can cure one that is sick.

Dr. Thacher's Dispensatory.

I am much pleased to learn by the public papers, that Messrs. *Richardson & Lord*, of this town, have lately printed a new edition of this valuable work; which it is hoped will be more generally known by the people of this country.

This book contains two things of great value to Americans. 1. It faithfully describes the horrible properties of mineral and vegetable poison, such as mercury, arsenic, nitre, antimony, foxglove, garden hemlock, &c.—It also states the mischief done by minerals, to the miners, and such as take them instead of medicine.

2. This book describes a great number of excellent herbs, barks, roots, seeds, &c. If this book is attended too by the people, it will save thousands of dollars, now paid for mineral and vegetable poison, and, perhaps many valuable lives.

ANECDOTE.

It is said that a young man having finished his studies upon fashionable minerals, opium, blistering, issues, setons, &c. set out in search for a place. On his way, he met an old man, a quaker, with whom he had been acquainted. Sir, said the young man, how shall I make the people know I am a Doctor? 'I will tell thee friend; when thou has found a place, I advise thee to buy about a dozen ducks, and they will tell the people where thou art, for they will constantly say, *quack! quack! quack!* and by this, the people will all find thee.'

"*The Pharmacopœia of the United States of America. By the authority of the Medical Societies and Colleges*"

This book was printed in the year 1820. The following is found on the first leaf, back of the title page.

"In the general Medical Convention, held, in the capitol of Washington, January, 1820. Resolved, That Lyman Spalding, Thomas T. Hewson, Eli Ives, Elisha H. Butts, Jacob Bigelow, be constituted a Committee, whose duty it shall be to prepare for the press the National Pharmacopœia, agreed on in this Convention.

"Samuel L. Mitchell, *President.*
"Thos. T. Hewson, *Secretary.*"

An English scholar, on reading this book, might fancy himself in the valley with Ezekiel, and be led to say, "and lo, there were very many bones, and lo, they were very dry."

On the 27th page, the book tells us of "A catalogue of simple medicines, together with some prepared medicines, which are kept in the shop of the apothecary, but are not necessarily prepared by him."

From the manner in which this book is printed, we are led to conclude that the design of it is, to keep the apothecary ignorant of the medicine he prepares to sell, or keeps prepared by others for that purpose.

Dr. Thacher tells us of what the medicines are prepared, how they are to be used, and what they are given for; this is the opposite. It gives us the mineral or vegetable in latin, and how to prepare on one page, and the same on the opposite page in English. Thus, for example.

Pills of arsenic, or rats-bane,—page 176 and 7.

"*Pilula Arsenici.* R. Acidi arseniosi grana duo. Opii in pulverum triti grana octo. Saponis grana viginti duo. Subige in massum, et divide in pilulas triginta duas."

On the opposite the same is in English, thus:

"*Pills of Arsenic.* Take of arsenious acid, two grains. Opium in powder, eight grains. Castile soap, twenty-two grains.—Form a mass and divide into thirty-two pills."

There is nothing said here as to the use of these pills, so that the apothecary and sick man must deal out and receive this, without knowing what it is designed to do. But, "*the Doctor knows.*"

In company with a Doctor, not long since, I asked him why the new Pharmacopœia was written in such a manner. He replied. "I suppose it was done to prevent the apothecaries from giving prescriptions."

A CURIOSITY.

An American Doctor, writes a prescription in *latin*; an American who knows no language but his own, carries it to an American apothecary, who gives medicine for an American sick man, who knows only American language. What is the difference between law in latin, religion in latin, or medicine prescribed in latin? If much called medicine, was written in our language, I believe but little now used would be received by the sick.

MERCURY.

As it is our design to give some account of the variety of minerals, which are used for the sick, under the name of medicine, we shall begin with what some consider the king of minerals, viz. Mercury; and shall take a description of its destructive properties from such authors as recommend it as a medicine for the sick.

The following is from Dr. Thacher's Dispensatory, page 232. The latin name is "Hydrargyrum. *Argentum Vivum. Mercury or Quicksilver.*"

"*Mercury* is sometimes found in a native state in the bowels of the earth. Mercury taken into the stomach, in its metalic state, has no action on the body, except what arises from its weight and bulk. Dioscorides, Pliny, and even Galen, considered it as highly corrosive, and classed it among the poisons.

"In the year 1497, this metal was introduced as a sovereign remedy in lues venera, and after a warm contention relative to its use, it was received as one of the most valuable articles of the Materia Medica.

"There is nevertheless indubitable evidence that persons who work in the mines, or are otherwise exposed to the fumes of quicksilver, frequently experience its destructive consequences. Among other diseases arising from this cause, Hoffman mentions palsies, apoplexies, epilepsies, hectic fever, &c.—These remarks are corroborated by a recent occurrence which took place on board two vessels, in which, from the fumes of quicksilver, an alarming illness broke out among the crews, all of whom were more or less salivated."

Notwithstanding all these bad things done by mercury, a most fatal poison, the Doctor recommends it as a most excellent medicine.

Calomel is mercury prepared in the following manner: "Take of, muriate of quicksilver, ground to powder in a glass mortar, four ounces. Purified quicksilver, three ounces. Rub them together in a glass mortar, with a little water, to prevent the acrid powder from rising until the quicksilver be extinguished, and having put the powder, after being dried, into an oblong phial, of which it fills one third, sublime from warm sand. After the sublimation is finished, having broken the phial, throw away both the red matter found near the bottom of the phial, and the white matter near its neck, and sublime the rest of the mass. Grind this into a very minute powder, which is, lastly, to be washed with boiling distilled water."

In following numbers, we shall give from the same author, the great variety of mercurial preparations invented for use in sickness, &c.

Grave Robbery.

How melancholy is the thought, that men cannot cease from making gain of each other when they are dead! Traffic in live men sounds *harsh*, but in the dead it sounds terrible. What must we think of those men who take from the grave, for gain, the peaceful dead, whom weeping friends have left there; not to be disturbed, until "in Christ all shall be made alive"! Let whoever may be the man to take away the dead from the graves, the men called *Doctors* are considered at the bottom of this kind of robbery. How must the sick father, mother, husband, wife, or child feel, to see one enter the room where they are sick, while this thought passes thro' the mind; perhaps this man who administers to me, may hereafter be the one who shall dissect my body, and expose it to a gazing number of young men, for which he is to receive a reward.

The grief of friends is great, when a relative is dead; but how is that grief heighten-

ed, if they have occasion to say, when the question is asked, "Why weepest thou?" "They have taken away my child, husband, or wife, and I know not where they have laid him or them!"

It is but a few years, since *seven* or *eight* graves were robbed in Chebacco. In Duxbury, or near there, about the same time, a child was taken out of the grave, and it is said that the suspected *Doctor* quit his country. In Providence, it is said a man found by the side of the grave where his wife had been buried, two screws which he supposed were taken from her coffin. It was taken up, and found empty. It is said that in Boston, a large number of graves have been robbed this present winter.

The Selectmen have directed Watchmen to guard the burying ground on the Neck.—*Query.* Would it not be well to set a Watch around the Medical College, to see if any dead bodies are carried there by night?

The following appeared in the Galaxy of Friday last:—

"ONE HUNDRED DOLLARS are offered by the Board of Health of this town, for information, which may lead to the conviction of any person guilty of digging up and removing from the graves any dead bodies deposited therein. This most flagrant violation of law as well as feeling and decency has become of late of very frequent occurrence—A member of the Board of Health informs us that, from twelve to twenty bodies have been thus stolen from the burying ground on the Neck the present winter."

QUESTIONS, to which concise and satisfactory answers are requested, for publication in the '*Medical Newspaper.*'

1. What are,—'*Medical Associations?*'
2. What are,—'*Medical Societies?*'
3. What are,—'*Medical Lectures?*'
4. What are,—'*Medical Hospitals?*'
5. What are,—'*Infirmaries?*'
6. What are,—'*Dispensaries?*'
7. What is, '*The Magdalen Hospital?*'
8. What are, *Empyrics*, *Mountebanks*, and *Quacks?*
9. *Is that good for a sick man, that will kill one that is well?*
10. What is, *a wine puke?*
11. What is the difference between '*opium*,' '*laudanum*,' and '*paregoric*'?
12. Who are the best calculated to administer medicine to the sick?

☞ NOTICE.

Subscribers for this Paper, and others, are informed, that from the first Tuesday in *March next*, it will be published every other week, according to the original proposal.

Editor.

Doctors in Boston.

There are at this time residing in Boston, according to the Directory, fifty-nine Doctors, fifty-five of them belong to the "Medical Society."

The deaths in Boston, in 1820, were, according to the report of the Board of Health, eleven hundred and three. One hundred and eighty-seven of them the disease unknown. *Query*, Who attended this last number? Men acquainted with diseases, or not?

The Deaths in the year 1821, are given in the following words, in the Statesman of the 14th ult.

"The Deaths in Boston, in the year 1821, according to the report of the Board of Health, were 1420 Of this number 149 were of the measles. In the above number are included 116 still-born children, and 535 children under ten years of age."

Conditions of this Paper.

1. To be published on a half sheet, (demy paper) every other Tuesday, (twenty-six numbers to make a volume) at one dollar per year, paid in advance.
2. Those who subscribe, or are accountable for seven volumes, to receive one free.
3. Postage paid by subscribers, and papers forwarded to any part of the United States.
4. To contain things judged useful as to medicine, to expose the bad effects of poison on the human system; to receive and communicate such information concerning doctors, quacks, &c. as shall be judged useful to our fellow citizens in general.

Political and religious subjects will be introduced, when in connexion with diseases, medicine and physicians.

As this is a kind of News paper, perhaps never before proposed to the public, it is hoped that the Editor will find a sufficient number of subscribers to encourage the work.

Subscriptions to be returned to E. Smith, No. 56, Middle-street, Boston, as soon as it is ascertained what number can be obtained.

Thirteen Cautions to the sick and healthy.

1. Be careful of cooling suddenly after any uncommon exercise.
2. Be careful of drinking cold water in very warm weather.
3. Avoid in hot weather, soda water, ice punch, and all mineral drinks in summer and winter; and the immoderate use of all ardent spirits.—Remember what makes a well man sick, and cause a strong man to fall, will never make a sick man well, nor raise up a man that has fallen to the ground.
4. Beware of blistering and bleeding; remember a blister is a burn, and if a natural burn is bad, an artificial one is worse. Remember that the method used to kill an animal (by bleeding) is not a rational way of curing a sick man.
5. Be careful to eat fresh meat in winter, and salt in the summer; as many diseases are caused by eating meat almost tainted.
6. Avoid all minerals for drink or medicines, such as mercury, arsenic, calomel, nitre, lead, tin, antimony, brass, silver, gold, iron, &c.
7. Avoid all vegetable poisons, such as opium, sicuta (or garden hemlock) apple peru, foxglove, tobacco, night-shade; all these things are injurious to men.
8. By all means avoid *anguintum*, which is mercury and hogs fat ground together, and is very injurious to health. Do not take nitre by the name of tincture of nitre, sweet nitre, spirits of nitre, &c. nor put it on meat, it is a most deadly poison.
9. Shun a certain preparation called the spirits of lavender, it is arsenic and lavender, a poison.
10. Never use what is called red precipitate, which is a preparation of mercury, and injurious to health, if applied inwardly or on the outside.
11. Let whatever may be your sickness, never consent to have your head shaved and blistered; it shut the pores, raises the heat on the outside, turns the cold to the brain, and commonly brings on delirium and death.
12. Whenever you bathe in water, be careful not to go in very warm, nor to stay in too long.
13. Be careful not to eat too much at a time, and (if possible) avoid long abstinence.

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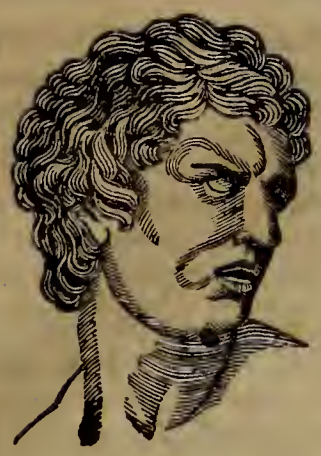

MEDICAL NEWS-PAPER; OR, THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, MARCH 5, 1822. No. 3.

POISON.—No. II.

Mercury, though seemingly void of all acrimony, proves also fatal when injected into the blood. Soon after the injection of half an ounce of this mineral into the jugular vein of a dog he was seized with a dry short cough which came by intervals. About two days after he was troubled with a great difficulty of breathing, and made a noise like that of a broken-winded horse. There was no tumour about the root of the tongue or the parotid glands, nor any appearance of a salivation. In four days he died, having been for two days before so much troubled with an orthopnœa, that he could sleep only when he leaned his head against something. When opened, about a pint of bloody serum was found in the thorax, and the outside of the lungs in most places was blistered. Some of the blisters were larger and others smaller than a pea, but most of them contained mercurial globules; Several of them were broken, and upon being pressed a little the mercury ran out with a mixture of a little sanies; but upon stronger pressure, a considerable quantity of sanies issued out. In the right ventricle of the heart some particles of quicksilver were found in the very middle of the coagulated blood lodged there, and the same thing was also observed in the pulmonary artery. Some blood also was found coagulated in a very strange and unusual manner between the columnæ of the right ventricle of the heart, and in this a greater quantity of quicksilver than any where else. In the left ventricle was found a very tenacious blood, coagulated, and sticking to the great valve, including the tendons of it, and a little resembling a polypus. No mercury could be found in this ventricle by the most diligent search; whence it appears, that the mercury had passed no farther than the extremities of the pulmonary artery, where it had stuck, and occasioned fatal obstructions.—In another dog, which had mercury injected into the jugular, it appears to have passed the pulmonary artery, as part of it was found in the cavity of the abdomen, and part also in some other cavities of the body. All the glandules were very turgid and full of liquor, especially in the ventricles of the brain, and all round there was a great quantity of serum.

In like manner, oil of olives proves certainly fatal when injected into the blood. Half an ounce of this, injected into the crural vein of a dog produced no effect in half a quarter of an hour; but after that, the animal barked, cried, looked dejected, and fell into a deep apoplexy; so that his limbs were deprived of all sense and motion, and were flexible any way at pleasure. His respiration continued very strong, with a snorting and wheezing, and a thick humor sometimes mixed with blood flowing out of his mouth. He lost all external sense; the eyes, though they continued open, were not sensible of any objects that were put to them; and even the cornea could be touched and rubbed, without his being the least sensible of it: his eyelids, however, had a convulsive motion. The hearing was quite lost; and in a short time the feeling became so dull, that his claws and ears could be bored with red hot pincers without his expressing the least sense of pain. Sometimes he was seized with a convulsive motion of the diaphragm and muscles subservient to respiration; upon which he would bark strongly, as if he had been awake; but this waking was only in appearance; for all the time of this barking he continued as insensible as ever. In three hours he died; and on opening his body, the bronchiæ were filled with a thick froth. An ounce of oil of olives injected into the jugular of another dog killed him in a moment; but a third lived an hour after it. He was seized with great sleepiness snorting and wheezing; but did not bark like the first. In all of them a great quantity of thick froth was found in the lungs.

We come now to speak of those poisons which prove mortal when taken by the mouth. The principal of these are, arsenic, corrosive mercury, glass of antimony, and lead. What the effects of these substances are when injected into the blood, cannot be related, as no experiments seem to have been made with them in that way, excepting antimony, whose effects have been already mentioned. The effects of opium when injected into the veins, seem to be similar to its effects when taken by the mouth. Fifty grains of opium, dissolved in an ounce of water, were injected into the crural vein of a cat. Immediately after the operation she seemed much dejected, but did not cry; only made a low, interrupted, and complaining noise. This was succeeded by trembling of the limbs, convulsive motions of the eyes, ears, lips, and almost all parts of the body, with violent convulsions of the breast. Sometimes she would raise up her head, and seem to look about her; but her eyes were very dull, and looked dead. Though she was let loose, and had nothing tied about her neck, yet her mouth was so filled with froth that she was almost strangled. At last, her convulsive motions continuing, and being seized with stretching of her limbs, she died in a quarter of an hour. Upon opening the body, the blood was found not to be much altered from its natural state. A drachm and an half of opium was dissolved in an ounce and an half of water and then injected into the crural vein of a lusty strong dog. He struggled violently; made a loud noise, though his jaws were tied; had a great difficulty of breathing, and palpitation of the heart; with convulsive motions of almost all parts of his body. These symptoms were

succeeded by a profound and apoplectic sleep. Having untied him, he lay upon the ground without moving or making any noise, though severely beaten. About half an hour after he began to recover some sense and would move a little when beaten. The sleepiness still decreased; so that in an hour and a half he would make a noise and walk a little when beat. However, he died in four days, after having voided a quantity of fœtid excrements, in colour resembling the dilated opium he had swallowed.

ORLANDO ON QUACKERY.—No. I.

In the "*New-England Palladium*," of Jan. 14th, 1822, the subject of QUACKERY is taken up by ORLANDO, and continued to Feb. 19, which gives us his fourth number. We shall notice his numbers, one after the other, as there is room in our paper.

In No. 1.—After some general remarks, *Orlando* comes to a description of *quackery* in the following words.—"This monster, (*quackery*) is stalking about in our land, pursuing his course, and persevering in his far too successful object, by the force of *cunning* and *art* and *flattery*. Fixing his pinions on every human being that comes in his way, who will bow to his insidious charms, and submit to become his victim. Whatever country, or state, or town, or village you enter, you find this *monster* dealing out his *nostrums* with such dignity, and assumed learning, and magic forms, that he is irresistible to the minds of those who are apt to be too credulous. This terrific creature is sought after by many, who think he has balms for their wounds; but, alas, it too often proves, to their sad disappointment and despair, *poison;* and when they are convinced of their error, they repent of the courses they have adopted; but it cannot be retraced. When the tree is once cut down, its original natural beauty and foliage can never be restored. Reader, remember that the touch of this monster is pollution; and her embraces are often death."

Had *Orlando* designed a description of the fashionable doctors of our day and country, he could not, in my view, have more completely described them, than he has in the above quotation. Perhaps this is what he meant by this concise, and correct description of *quackery*.

We will notice a few particulars.

1st. He says, "*This monster, (quackery) is stalking about in our land, pursuing his course, and persevering in his far too successful objects, by the force of cunning, and art, and flattery.*"

Quackery is a *monster*, a shapeless something. In the present mode of what is called "*the practice of physic*," there does not appear to be any regular system. It is rare to find two doctors practising alike, or even one. *Orlando* says in one of his numbers, that the forms of diseases are continually changing. If this is true, no system can be formed. Many things used are uncertain; sometimes they work one way, sometimes another, and sometimes not at all. Dr. Thacher says, all metalic medicines are uncertain, as they depend on the action of the stomach. There are, perhaps, no men on earth, who oppose each other more than the doctors, unless it is the ministers. *Quackery*, or the modern practice, is a monster. How often do the doctors open the dead, to find what caused their death; and when that is done, they are no better qualified to cure another in the same case, than though the first had not been opened.

This *monster*, no system, pursues its coures, and is successful by force: people, or their estates, must pay, live or die. *Quackery*, like false doctrines, is "*artful*," keeping concealed in a dead language; so that the relative who gets the supposed *medicine*, and the sick who take it, are ignorant of what he takes. Take off the *Latin mask*, and the monster would be detected at once.

2d. *Orlando* says of the *monster quackery*—"*Fixing his pinions on every human being that comes in his way, who will bow to his insidious charms, and submit to become his victim.*"

The *living*, the *dying*, and the *dead*, are here included. The advocates for this *monster*, include all, whether they can relieve them or not. Let who will die after taking their doses, they are not discouraged; but leaving one dying, they go and administer the same to another. Human beings, dead or alive, are included. Witness the grave robberies in our land; the tumult in Market-street on a Sunday morning; and the description of a medical room in the same street, with the orders of the Board of Health.

3d. The writer says—"*Whatever country, or state, or town, or village you enter, you find this Monster, dealing out his nostrums, with such dignity, and assumed learning, and magic forms, that he is irresistible to the minds of those who are apt to be too credulous.*"

The fashionable mode of dealing *poison*, has at this time extended to almost evey part of the world. Look through our country, through the cities, great towns, country towns, small and large villages, and you will find from one to fifty, or more, of those men who deal in vegitable or mineral *poison;* either directing the diseased in *Latin* to the apothecary, or carrying the same in their little saddle bags, to deal out *nostrums* to the sick. See the dignity with which they appear before their sick and trembling patients! See their assumed learning, who, perhaps but a few months before, were handling the *plough* or *dung-fork*. There is a kind of magic in their looks, words and actions, which the sick, and their friends seem unable to resist. If they refuse their *nostrums*, their words seem like thunder to the sick. If they wish for other assistance, without the doctor's approbation, they are offended, and sometimes refuse to attend again. In some cases, the sick are convinced that something else would do better; but fear keeps them to the *mineral dose*, till often they are past a cure. [*To be Continued.*]

The following from the "*Galaxy*," may be considered as an answer to the third question in our last.—"*What are Medical Lectures?*"

A gentleman authorizes us to state, for the information of those of his fellow-citizens who are as little experienced as himself in the *science of anatomy*, that he, with several other persons, visited a chamber in Market-street a few days since, and were much surprised with what was, to them, a novel exhibition. Human bodies, sacrilegiously stolen at midnight from the grave, in various stages of putrefaction, and exhibiting various operations of the dissecting knife, filled the atmosphere of the room, with the most nauseous exhalations. On one end of a table lay a body, di-membered of its limbs; on another, the head, robbed of its contents, was placed as if to gaze in mockery at the mutilated trunk, which it had once surmounted. Arms, legs, feet, ears, hearts, liver, and lights of human beings, apparently of all sizes, from six inches to six feet in length, male and female, were scattered in profusion and disorder about the room. Here was a bowl containing the brains of some new-laid corpse, and there a tub filled with "guts and garbage," while on a slow-consuming fire, were laid the parts for which there was no further use, frying in their own fat and marrow. The furniture was besmeared with blood and filth, and every nauseating substance belonging to such an establishment without regard to decency and cleanliness. The slaughter-houses at Brighton and Cambridge, where cattle and sheep are butchered by hundreds, are perfumed palaces compared with this school of anatomy!

The gentleman who communicated these particulars and requests their publication, has left his name, which is at the service of any one who may doubt the correctness of the representation.

On the above we have only to remark, that the scene which has thus excited the horror

and indignation of an individual, is not a novelty in this town. Ten years ago, we attened a part of a course of lectures, where similar objects of disgust were so numerous and offensive, that we have never thought of it since without loathing. The establishment in Market-street, to which our informant alludes, is not the only one of the kind of which this metropolis can boast. There are, or have been, several of the kind. Dissections of the human body, are undoubtedly servicable to medical science; but whether more is not lost to humanity than is gained for science by the practice, we think, is a question. which is, at least, deserving of consideration.

The Board of Health, with their characteristic promptness, have ordered the owner of the building in which the room above alluded to was located, not to let it in future for such purposes; and have also ordered the occupant to remove forthwith every particle of the nuisances, and to have the room cleansed and fumigated, to the satisfaction and approbation of the resident physician of the Board.

No. I.

Dr. Thomson's System of Medicine and Practice, no System.

In our first, we gave Mr. Thomson's Patent and mode of using medicine, according to his verses, called "*Seaman's Directions*," &c.

As Mr. Thomson has said so much in public and private, concerning his medicine, patent, mode and system of practice; exclusive right to roots, herbs, barks, &c. throughout the United States; I shall here state facts to the public from his *books*, that each reader may judge of the propriety or impropriety, of what he has stated to the public.

"*The public*" are informed that Mr. Thomson has published three books, upon what he calls his *system* of *practice:* one in 1812, one in 1815, and one in 1819. Each of these books, are said to contain his *system* and mode of *practice;* and yet no two of them are alike, as to preparing and using what he calls his patent medicine. Neither does he, his agents, or any other person, to my knowledge, prepare or administer medicine according to what his books call his *system* and mode of *practice.*

To prove this, I shall first give the title pages of each book

The first book was printed in Portsmouth, in 1812, and reads thus:

"The constitution, rules and regulations to be adopted and practised by the members of the friendly botanic society at Eastport, (Pass.) and Portsmouth, N. H. *Together with the preparation of medicine, and system of practice, under the nature and operation of the four elements.* By Samuel Thomson.

The second book was printed at Dover, N. H. in the year 1815; and reads as follows:

"The constitution, rules and regulations to be adopted and practised by the members of the friendly botanic society in New-Hampshire and Massachusetts. *Together with the preparation of medicine, and system of practice, under the nature and operation of the four elements.* By Samuel Thomson.

The third book was printed in Boston, in 1819, and is as follows:

"Family botanic medicine, with the preparation and mode of practice, under the nature and operation of the four elements."

Also, the articles of agreement between the author, or his agents, and those who purchase the right of preparing and using the medicine, secured to him by patent; with the rules and regulations to be adopted by those who have, or shall purchase the same. By Samuel Thomson.

Observe, in each of these books, is contained, the manner of *preparing* medicine, and the *system* of practice. In these books we are to look for the manner of preparing this patent medicine, and administering the same; and those who prepare medicine and use it, according to what is laid down in these books, unless they have purchased the patent of him, are liable, according to his account, to prosecution.

The apothecaries, and all others who prepare and use the same medicines, different from his mode, are of course no transgressors. There is no person on earth, with whom I am acquainted, that prepares or uses medicine according to what is directed in either of the books. Even Mr. Thomson prepares and administers medicine very differently from the mode of using it in either of these books.

We will now give a description of his six numbers of medicine, which he says are secured to him by patent; and the manner of preparing and using them, according to each book.

In the first book, page 10, is the following

"The emetic herb is No. 1; and must be gathered when the leaves are about half turned, a little yellow, and the pod a little turned; then the seed is ripe. Gather the herb, and spread it on a blanket, in the sun; when dry, pound and grind it fine, and sift it through a fine seive, and the seed likewise; the finer it is made, the better *The mode of using. it you will find in the Seaman's directions.*"

"No 2, Is cayenne peppermint, pennyroyal, or any warm article, to assist in raising the inward heat."

No. 3, Is marsh rosemary; of which take two parts; and babary bark of the root, one part; to which may be added poplar bark, chocolate root, shoemack bark, leaves or berries, and moosewood bark. Rasberry leaves may be used as a substitute. No. 4. The bitters for correcting the bile, and promoting digestion, is the bitter herb, poplar bark, and barberry bark; these will answer alone; but the bark of the cyprus root is very good. If you wish for hot bitters, add cayenne, pennyroyal, herb or oil.

The best syrup for promoting digestion, after a dyssentary, or after relieving any disorder, is the following; take one ounce peach-meats, or their value of cherry stones, ground fine, which put in a bottle; and with a strong tea made of black birch bark, or with hot water, fill the bottle two thirds full; and add two ounces loaf sugar, half pint brandy—take half a glass at a time, three or four times in a day. Add cayenne discretionary.

Rheumatic Drops. Take one gallon high wines, one pound gum myrrh, ; and put it into a stone jug, and boil it in a kettle of hot water, for half an hour; when settled, pour it off in bottles, and add one ounce gum campher, and one quart spirits of turpentine.

In the second book, the same description is given of the five first numbers, as in the first: the rheumatic drops, No. 6, differs very much from what is said of it in the first book. It reads thus, p. 8. "No. 6, *rheumatic drops.* Take one gallon high wines, one pound gum myrrh, and put it into a stone jug, and boil it in a kettle of hot water, for half an hour; when settled, pour it off into bottles, and add cayenne as occasion may require. *The rest verbal*"

In the third book, his description of No. 1, 2, 4, 5, and 6, is the same as in the other two; but No. 3, is materially altered and enlarged, or improved. These are his words; "No. 3, is rosemay; of which take two parts: bayberry, of the root, one part; to which may be added poplar bark, chocolate root, shumac bark, leaves or berries, and moosewood bark. Rasberry leaves may be used as a substitute.

The powder, or composition, is no. 3, prepared for use without the other parts of the medicine. To prepare it, take two pounds babary bark, pounded fine; one pound marsh rosemary, eight ounces ginger; four ounces cloves; four ounces no. 2, all made fine, and mixed well together. One tea spoon-full of it at once, with as much sugar, in half a tea-cup full of water, is sufficient for one dose; adding a little bitter root to loosen the bowels, when needed. This may be used in all cases of indisposition, to the young or old, male or female. ☞In cases of violent pain, add this with the coffee, the first preparation of no 3."

SONNET.

TO A PHYSICIAN.

In thy profession thou hast many peers,
Whose skill may equal thine: but few I know,
Whose converse, manners, kindness, so endears
To patients in that most impatient wo
Disease gives birth to, I would rather be
(As who would not?) a stranger to you all.
But if I were by sad necessity,
Compell'd to seek for aid, thine would I call,
For I have found thee, in some tedious hours
Of pain and langour, capable of being
Expert in more than med'cines' healing powers.
Not nauseous drugs alone with pomp decreeing,
But nearly able by thy social skill
To make me half forget that I was Ill.

THE DOCTOR AND PHYSICIAN.

Doctor. Good morning, sir, I am glad to see you.

Physician. Good morning, doctor, I am heartily glad to see you, as I have a few questions which I wish to ask you.

Dr. Propose them if you please.

Phy. I wish to know if that which will kill a *well rat*, will cure a sick man?

Dr. No, by no means; how can any man think so?

Phy. If it will not, why do you give *arsenic, nitre*, and *quicksilver* to sick people?

Dr. I do not.

Phy. If you do not, others give it.

Dr. Yes, these with *opium*, &c. are the chief things given to the sick in this town. I can shew you men, women and children, hobbling about the streets, neither dead nor alive; good for nothing to themselves or their friends, and wholly ruined by these things.

Phy. Is not this a ruinous thing to our country?

Dr. It certainly is; and I believe that whenever the people know how they are treated when sick, such a mode of practice will be wholly laid aside.

THE DOCTOR AND HIS EMPLOY ER.

Employer. Doctor, I am come to settle with you, as I owe you something, and wish for my bill.

Doctor. This is it.

Mr. to Dr.

To 8 visits of your child, at 1,50	$12,00.
To putting your wife to bed at night,	$20,00.
	$32,00.

Received payment—

Em. Dr. I am surprised at such a bill as this!! thirty-two dollars!! thirty-two dollars!! Why doctor, I could not earn so much money in a month. You did not spend two hours in your eight visits. And when you put my wife to bed, you were not in the house more than two hours. Thirty-two dollars! If this is the way, it will be as much as I can do to pay for bringing my children into the world, without supporting them after they are here!!

Dr. This is our price, agreed on by the medical society; and we cannot break the bye laws of that corporation.

Em. I have not so much money on earth; you must take off some.

Dr. I will deduct ten dollars.	$22,00
Em. Hers is 16 dollars.	16,00
	$06,00.

Dr. This you may pay soon, and then it will be settled.

Em. You shall have it soon, and it shall be the last you shall ever have of me in such a way as this.

Question and Answer in the street.

"Mr. S—— you have gone through many changes within twenty-four years;—and what have you gained by all you have passed through?

"What have I gained? I have gained three important things! *A Government* without *Kings; Medicine* without *poison;* and *Religion* without *misery.*"

AGUE IN THE FACE.

This is a distressing complaint, which multitudes at different seasons of the year, are afflicted with. Various methods have been taken to cure it, which often fail. The following mode, I have never known to fail of giving relief.

Take about one tea spoon-full of West-India cayenne; put it in a fine piece of muslin, and tie it up strong. Wet it in the vegitable *elixir*, or brandy. Take a dose of the vegitable powders; set by the fire, with a blanket over the head. Put the cayenne in the muslin between the gum and cheek, against the part swelled; let the water run out of the mouth into some vessel, until the heat of the cayenne is nearly done; which will be in about one hour. This will take the cold out of the parts affected, and the pain will be gone.

If both sides are swelled, put the same on each side. This I never knew to fail of giving relief. When cayenne cannot be obtained, red pepper, pounded, tied up, and thus applied, will afford relief, unless the disorder is very stubborn.

DR. JENNINGS WARM AND HOT BATH.

Dr. Jennings of Baltimore, has invented a kind of bath, very simple, neat, and safe; which answers a most excellent purpose in cases of sickness, especially in rheumatism.

It is done by putting a small frame over the person in bed, and conveying heat from rum on fire through a tin tube, which raises the heat gradually, to any height you please, and in a short time gives great relief. I have tried it in fourteen cases of rheumatism within two months, with great success. It answers the best of any mode of steaming I have yet seen.

REGULARS.

In early life, the word *regular*, or *regulars*, greatly alarmed me; as they wore red coats, and it was said "they would kill us all." After the first American war, the terror of the word disappeared; and it became popular. Forty years ago, much was said of regular ministers, as some were thought irregular. The *New-lights, Baptists, Methodists, &c.* were considered *irregular;* but the college ministers were the regular ordained ministers. After some years, the Baptist and Methodist ministers, put on the *regular uniform*, with Rev. A. M. V. D. M. D. D. &c. with their notes, and became all *regular* together. After a while, the Baptists divided, and then came up the *regular Baptists*, and others.

Now another *regular* order has come up—"*regular bred physicians.*" "Are you a regular bred physician?" If the answer is yes—Then some *poison* is good, if administered by a "*regular bred physician.*" *Mercury* may by such be safely given, from one ounce to a pound; if they are afterwards hung up by the heels, to bring it out of their mouths again, if it does not operate. What wonders *regular* can do!!

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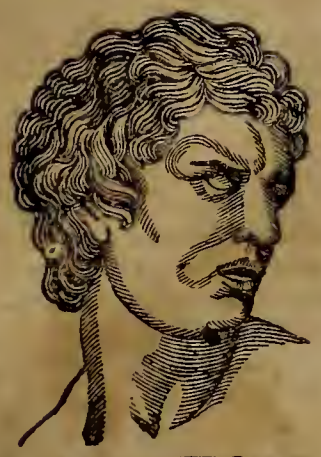

MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, MARCH 19, 1822. No. 4.

POISON.—No. III.

The oil of tobacco has generally been reckoned a very violent poison when introduced into the blood; but from the Abbe Fontana's experiments, it appears to be far inferior in strength to the poison of ticunas, or to the bite of a viper. A drop of oil of tobacco was put into a small incision in the right thigh of a pigeon, and in two minutes the animal could not stand on its right foot. The same experiment was repeated on another pigeon and produced exactly the same effect. In another case, the oil was applied to a slight wound in the breast, three minutes after which, the animal could not stand on the left foot. This experiment was also repeated a second time, with the same success. A tooth-pick, steeped in oil of tobacco, and introduced into the muscles of the breast, made the animal fall down in a few seconds as if dead. Applied to two others, they threw up several times all the food they had eaten. Two others treated in the same manner, but with empty stomachs, made many efforts to vomi In general, the vomiting was found to be a constant effect of this poison; but the loss of motion in the part to which the poison is applied was found to be only accidental. None of the animals died by the application of oil of tobacco. Dr. Leake however asserts the contrary; saying, that this oil, which is used by the Indians in poisoning arrows, when infused into a fresh wound, besides sickness and vomiting occasions convulsions and death.

The pernicious effects of laurel-water are taken notice of under the article MEDICINE. No. 261. The account is confirmed by the experiments of the Abbe Fontana; who tells us that it not only kills in a short time when taken by the mouth, but that, when taken in small doses, the animal writhes so that the head joins the tail, and the vertebræ arch out in such a manner as to strike with horror every one who sees it. In order to ascertain the effects of this water when taken into the blood, our author opened the skin of the lower belly of a pretty large rabbit, and made a wound in it about an inch long; and having slightly wounded the muscles under it in many parts, applied two or three tea-spoonfuls of laurel-water. The animal fell down convulsed in less than three minutes, and died soon after. The experiment was repeated with similar success in other animals; but was always found to act most powerfully, and in the shortest time, when taken by the mouth, or injected by way of clyster. From these experiments, however, he concluded, that laurel water would kill by being injected into the blood; but in this he was deceived; for two rabbits had each of them a large tea-spoonful injected into the jugular vein, without any inconvenience either at the time of injection or afterwards. It proved innocent also when applied to the bare nerves, and even when introduced into their medullary substance.

Poison of Copper. This metal, though when in an undissolved state it produces no sensible effects, becomes exceedingly active when dissolved; and such is the facility with which the solution is effected, that it becomes a matter of some consequence to prevent the metal from being taken into the human body even in its proper form. It doth not, however, appear that the poison of copper is equally pernicious with those of arsenic or lead; much less with some others treated of in the last article. The reason of this is, that it excites vomiting so speedily as to be expelled, even though taken in considerable quantity, before it has time to corrode the stomach. Roman vitriol, which is a solution of copper in the vitriolic acid, has been used as a medicine in some diseases with great success. Verdigrise also, which is another very active preparation of the metal, has been by some physicians prescribed as an emetic, especially in cases where other poisons had been swallowed, in order to procure the most speedy evacuation of them by vomit. Where copper is not used with this view, it has been employed as a tonic and antispasmodic, with which it has been admitted into the Edinburgh Dispensatory under the title of *Cuprum Ammoniacale*. The effects of the metal, however, when taken in a pretty large quantity, and in a dissolved state, or when the stomach abounds with acid juices sufficient to dissolve it, are very disagreeable and even dangerous; as it occasions violent vomitings, pains in the stomach, faintings, and sometimes convulsions and death. The only cure for these symptoms is to expel the poison by vomiting as soon as possible, and to obtund its acrimony; for which purpose drinking warm milk will probably be found the most efficacious remedy. In order to prevent the entrance of the poison into the body, no copper vessels should be used in preparing food but such as are either well tinned or kept exceedingly clean. The practice of giving a fine blue or green colour to pickles, by preparing them in copper vessels, ought not to be tolerated; for Dr. Falconer, in a treatise on this subject, assures us, that these are sometimes so strongly impregnated by this method of preparing them, that a small quantity of them will produce a slight nausea. Mortars of brass or bell-metal ought for the same reason to be avoided, as by this means a considerable quantity of the pernicious metal may be mixed with our food, or with medicines. In other cases, an equal caution ought to be used. The custom of keeping pins in the mouth, of giving copper halfpence to children to play with, &c. ought to be avoided; as thus a quantity of the metal may be insensibly taken into the body, after which its effects must be uncertain. It is proper to ob-

serve, however, that copper is much more easily dissolved when cold than when hot; and therefore the greatest care should be taken never to let any thing designed for food, even common water, remain long in copper vessels when cold; for it is observed, though the confectioners can safely prepare the most acid syrups in clean copper vessels without their receiving any detriment whilst hot, yet if the same syrups are allowed to remain in the vessels till quite cold, they become impregnated with the pernicious qualities of the metal.

Hereticks and Quacks.

In ancient times, any man who dared to dissent from the religion which government delighted to honour, was denominated an *heretic*, and treated as such. It made no difference whether his principles were good or bad; if the government, or ruling party pronounced his principles *heretical*, he was obliged to abide the consequences, unless he gave up his opinion.

In modern times, *heresies* have become very unpopular, because our government does not uphold any set of *doctrines*, *creeds*, *platforms*, or *articles* of faith. The consequence is, that persecution for conscience sake, is at an end in this country. In ancient times, nothing more was needful to ruin a man, than for the ruling party to pronounce him an *herctic*. In this way, many of the best men have been ruined, and even slain; and all their comfort and usefullness to their families and the community, ended for ever.

The same thing has been done as it respects *disease*, *medicine*, *physicians*, and healing the sick. If a man was ever so useful, if he did not go with the multitude in administering medicine, the popular part pronounced him a *quack*; and this was supposed a sufficient argument to overthrow him.

At the present day, some are pronounced *quacks*, if they do not belong to the medical society; though they are in other respects what is called "*regular bred physicians.*" This is a very ungenerous thing, and a practice injurious to society; as it tends to put back men qualified to do much good. If a man leaves his farm or sheep, and becomes a member of the medical society, he passes for a doctor, or skillful man; though he may know neither Latin or Greek, or much of what is needful for a physician to know.

We hope the time is near when the line will be drawn between what is called *quackery* and that which is so in reality.

THE BEST.

A firm *faith* is the best *divinity*:—a good *life*, the best *philosophy*:—a clear *conscience*, the best *law*:—*honesty* the best *policy*:—and *temperance*, the best *medicine*.

Dr. Buchan's description of a fever.

"As a fever is only an effort of *nature* to free herself from an offending cause, it is the business of those who have the care of the sick, to observe with diligence which way nature points, and to endeavour to assist her operations. Our bodies are so framed, as to have a constant tendency to expel or throw off whatever is injurious to health. This is generally done by urine, sweat, stool, expectoration, vomit, or some other evacuation.

There is reason to believe, if the efforts of nature, at the beginning of a fever, were duly attended to, and promoted, it would seldom continue long: but when her attempts are either neglected or counteracted. it is no wonder if the disease proves fatal. There are daily instances of persons who, after catching cold, have all the symptoms of a beginning fever; but by keeping warm, drinking diluted liquors, bathing their feet in warm water, &c. the symptoms in a few hours disappear, and the danger is prevented."

This is a true description of a fever; and every one may see by this, that *fever* is no disease, but an effort of nature to throw off its opposite, *cold* and *filth*. The fashionable mode of treating a fever is calculated to increase the offending cause. To bleed is to lessen the heat; to purge is to increase the canker; to give calomel, opium, and nitre, is to increase the cold; to purge with tartar emetic, is to injure the digestion; and of course lessen the appetite, and weaken the whole system. There is no doubt in my mind, but the common mode of treating people in a fever, is the means of carrying off multitudes, who otherwise might live many years.

"I am sorry."—"I am glad."

1. *I am sorry* your wife is sick, says the doctor; but I am *glad* you sent for me; for I believe I can cure her soon.

2. I am *sorry* your wife is sick, says the experienced nurse; but I am *glad* you sent for me, as I am used to this kind of sickness, and am well acquainted with your family doctor.

I am sorry your wife is dead, says the man who keeps mourning to sell; but I am *glad* you come to me, as I have as good an assortment of mourning as can be found in this town, and as fashionable and cheap as can be bought in America.

I am *sorry* your wife is dead, says the sexton; but I am *glad* you applied to me, as I keep all sizes of coffins ready made, and as cheap or cheaper than can be bought in any other place in town.

I am *sorry* your wife is dead, says the man who keeps coffin trimmings for sale; but I am *glad* you have applied to me, as I have some of the newest fashions, and I presume you cannot buy so cheap at any other store.

I am *sorry* your wife is dead, says the grave digger; but I am *glad* you have applied to me, as I always do my work faithfuliy when I undertake.

I am *sorry* your wife is dead, says the mantaumaker; but I am *glad* you have brought your mourning to me; we have so many hands we can soon have it done; and it shall be done in the newest fashion, and as cheap as we work for any one.

I am *sorry* your wife is dead, says the hackman; but I am *glad* you have applied to me, as I mean always to be very accommodating on such occasions, and will go as cheap as any man whatever.

I am *sorry* your wife is dead, says the man who wants a skelleton—but—(thinks to himself) I am *glad* to have a chance to get one, as she is to be buried on the neck.

I am *sorry* your wife is dead, says the gravestone maker; but I am *glad* you apply to me, as I have an excellent assortment of free stone and marble on hand, and can furnish you with good grave stones of any price you choose.

Put all this *sorry* and *glad* together, and what is the amount to the man who must foot all the bills which make so many glad?

What an income to the living, must the death of many be, according to the present fashionable manner of conducting on *solemn* and *gladdening* occasions!

No. II.

Dr. Thomson's System of Medicine and Practice, no System.

What the emetic herb is, which is to be gathered, prepared and used, we are not told by the books. Dr. *Cutler* calls it "*Lobelia inflata*" Dr. Thatcher calls it "*Lobelia emetica.* Emetic weed. Indian tobacco." Mr. Thomson says, it must be gathered "when the leaves are about half turned, a little yellow," &c. This is not true; it is equally powerful in all states, from its first appearance until it is ripe."

The manner of preparing no. 3, and 6, according to the three books, is a curiosity.—In the first and second books, the no. 3, is marsh rosemary, and baberry bark, of the root—to this may be added "poplar bark, chocolate root, sumac bark, leaves or berries, moosewood bark; or rasberry leaves instead of these. Who knows which, or how many of them from all this?

In the third book, all these things make no. 3; and in addition to this, "the *powders*, or composition, is no, 3, prepared for use without the other parts of medicine. That is, no. 3 is marsh rosemary, and baberry bark; it is no. 3, if you add poplar bark, chocolate root, sumac bark, leaves or berries, and moose-

wood bark; or if you take these away, and substitute rasberry leaves—Also no. 3 is, according to the third book, baberry bark, rosemary, ginger, cloves and cayenne mixed together; and at last, no. 3 *junior*, in cases of pain, may be added to no. 3 *senior*.

In the first book, no. 6, the *rheumatic* drops, is high wines and myrrh boiled together, with the addition of gum camphor, and spirits of turpentine; and "*the rest verbal*."

What is verbal? Nothing. In the second and third books, no. 6 is high wines, and myrrh boiled together, and cayenne added as occasion may require. "The rest verbal." This, without camphor and turpentine, is rheumatic drops, and "secured by patent."

In addition to all these things, this man, so celebrated for his *patent*, has used cherry spirits, myrrh, and "verbal," for "rheumatic drops," and another liquid, and called it patent rheumatic drops; and none must make them but himself.

We will now notice the manner of using these numbers, according to his system of practice. In each book, Mr. Thomson tells us the mode of using the emetic is in the "seaman's directions." See No. 1.

From the title page, and what is said upon no. 1, his verses for seamen contain the system of practice for which this celebrated doctor has obtained a patent. Notwithstanding all this, in the third book, page 8, we find this remarkable opposition to "the Seaman's directions."—

"*Particular directions for using Nos.* 1, 2, *and* 3.

1. Take one portion of composition, and no. 2. Then stand over a steam, with a blanket on, to keep off the surrounding air: keep as warm as you can bear, for 15 or 20 minutes.

2. Next go into a warm bed: take an injection, made of no. 2, and 3, steeped, and one tea spoonfull of no. 1 and 6.

3. Repeat this twice in 15 minutes, and thirty minutes, and in 10 or 20 minutes after, give a part of a tea cup-full of composition, and no. 3. If the disease is violent, and the patient is nervous, give with no. 1, one tea spoon-full of nerve powder, keep an hot stone at the feet, wet with cold water.

4. If the patient has a difficulty in breathing, give no. 2, in hot water, with no. 6, occasionally, and wet the stomach with cold water or vinegar. Give milk pottage freely, cider, or such drink as the patient may require.

5. When the sweating abates, steam as before, and occasionally throw a little water on the face and stomach.

6. When the patient is as warm as he can bear, wash him with cold water, and rub with a cloth: let this be done with a blanket around him.

7. This done, dress or go to bed, as the patient shall choose, and use occasionally composition, or no. 2, to keep up the inward heat.

This is for one day. If the disease is not removed, use the same course again, as occasion requires, until a cure is performed."

It would puzzle any man on earth to tell what the Dr's. system of practice is, as he has two, one against the other: and yet he calls them his system of practice. With all this laid down as the mode of practice, I do not know of a person on earth that administers medicine according to either of these named systems. His own practice is contrary to either of these. When does a man trespass on his "patent medicines" according to his books?

What he has said upon the emetic herb, in the seaman's directions, is not true. It will not do what he there states. The physicians have tried it, and found his statement false. With many other things it will do much, but not in the way he has mentioned.

ORLANDO ON QUACKERY.—No. II.

In our last number, we quoted *Orlando's* description of the monster *Quackery*, and remarked on three particulars of his description. We now proceed to a fourth particular, in the description of this *monster*:

4. "*This terrific creature is sought after by many, who think he has balm for their wounds; but alas, it too often proves, to their sad disappointment and despair,* POISON: *and when they are convinced of their error they repent of the course they have adopted; but it cannot be retraced.*"

That this description of *quackery* applies to the present mode of treating the sick, by those called *regular doctors*, is beyond all dispute. People see one child take poison and die. Another is taken sick, the same *poison* is given, that dies, and sometimes several; but the doctor did the best he could, and the Lord took the children away.

The following are some of the POISON sought after as a *balm* for their wounds, which is found to be POISON. *Nitre* or salt petre is one. This is often bought for the sick, under the name of sweet nitre, spirits of nitre, &c. Dr. Thatcher gives the following description of it, in his Dispensatory, page 285. "This powerful salt, when inadvertently taken in too large quantities, is one of the most *fatal poisons*. There are several attested cases on record, and some recent instances might be added, in which from half to a whole ounce of saltpetre has occasioned violent vomiting, convulsions, swelling and other painful symptoms, in persons who, by mistake, had swallowed it in a dissolved state, instead of glauber, or simular salts."

OPIUM is another *poison* sought after as a *balm*, which often causes people to sleep their last sleep. Dr. Thatcher gives the following description of it, page 295. "OPIUM taken into the stomach in a large dose, gives rise to confusion of head and vertigo. The powers of all stimulating causes of making impression on the body are diminished; and even at times, and in situations, when a person would be awake, sleep is irresistibly induced. In still larger doses, it acts in the same manner as the narcotic *poisons*, giving rise to vertigo, headache, tremours, delirium, and convulsions; and these terminating in a state of stupor, from which the person cannot be aroused. This stupor is accompanied with slowness of the pulse, and with stertor in breathing, and the scene is terminated in death, attended with the same appearances as take place in apoplexy."

What is there on earth that can possibly have a worse effect on men than *opium*, according to this account of it! And yet it is sought after by thousands as a *balm* for their wounds. Laudanum and paregoric are preparations of opium, which bring on death.

Dr. Elliot in giving directions for curing *poison*, says, page, 108—"If muriated quicksilver were the POISON, give a solution of fixed alkaline salt. If OPIUM, or other narcotic, give acid (as vinegar) with water or broth. Against all mineral POISONS, sulphurated kali has been recommended."

Dr. Bucan says, page 524, "POISONS, either belong to the mineral, the vegetable, or the animal kingdom. Mineral poisons are commonly of an acrid or corrosive quality; as *arsenic cobolt*, the corrosive sublimate of *mercury*, &c. Those of the vegetable kind are generally of a narcotic, or stupefactive quality; as poppy, (or opium) hemlock, henbane, berries of the deadly nightshade.

Arsenic is the most common of this class.—When a person has taken *arsenic*, he soon perceives a burning heat, and a violent pricking pain in his stomach and bowels, with an intolerable thirst, and inclination to vomit. The tongue and throat feel rough and dry, if proper means be not soon administered, the patient is seized with great anxiety, hiccupping, faintings, and coldness of the extremities. To these succeed black vomits, foetid stools, with a mortification of the stomach and intestines, which are the immediate forerunners of death."

Notwithstanding this terrible description of arsenic, it appears from Dr. Thatcher, that it is commonly given to the sick for medicine. He says p. 288, "*Oxide of Arsenic* is one of the most sudden and violent POISONS we are acquainted with. In mines it causes the destruction of numbers who explore them. After mentioning it as a most violent *poison*, the Doc-

tor adds—p.290, "Though one of the most violent of mineral *poisons.arsenic*, accordingto Murry, equals, when properly administered, the first medicines in the class of tonics. This is well displayed in its efficacy in the treatment of intermittant fever, the disease in which it has been principally used. The employment of oxide of *arsenic* is now extended to remitting fever, periodical head ache, dropsy, hydrophobia lepra, elephantiasis, and certainly with safety and success, though its administration will always require to be conducted with the utmost caution.

In p. 458, Dr. Thacher says, by combination with potass arsenic is rendered soluble in water, and to render the solution of it much more prfect, and obtain it in a form in which its dose can be easily regulated, is the object of the process. The formula was introduced by Dr Fowler, as giving a substitute for the arsenical preparation known under the name of *tasteless ague drops*. Each ounce of the preparation contains four grains of the oxide. The spirit of lavender is added merely to communicate colour and flavor.

If, as Orlando says, quockery consists in dealing out *poison* for medicine, according to the above quotations, the men who are called regular Doctors are the men who deal it out to the sick. Multitudes who have taken these poisonous things, have been convinced of their errors when it was too late.

To be continued.

PILES.

This is a disease which multitudes are afflicted with in this and other countries. It consists of painful tumours in the anus and rectum. Some authors mention bleeding and blind piles Both are caused by canker. The blind are tumours, or swellings which cause great pain. These tumours are of the same nature as ulcers in the throat. The tumours are in the inlet to the stomach; the blind piles are painful tumours in the outlet of the bowels.

There is an infallible cure for them, as several can testify.

In the year 1821, Mr. William Green of Boston, was grieviously affiicted with this disease, which had troubled him every year, for twelve or thirteen years. In the latter part of the year 1820, he was violently seized, and applied to a Doctor for help. After attending him a while, he honestly told him there was no cure for him. After this he sent for me, and I attended him through three regular courses of medicine, besides several direct applications. In the course of a few weeks, he was entirely cured, and for more than one year has enjoyed better health, than he had for thirteen or fourteen years before.

For the benefit of others the following certificate is signed by the above named person, cured by E. S.

"This certifies that I was greatly afflicted with what is commonly called piles for twelve or thirteen years. I applied to several medical gentlemen of the town, who administered their medicine, but without effect. In the latter part of the year 1820, by the advice of my friends, I determined to apply to Mr Elias Smith. He called on me, gave directions as to medicine he might leave, attended me about two months, and left me enjoying better health than I have for fifteen years past.

WILLIAM GREEN.

Boston 16th March, 1822.

ANECDOTE.

The Old and Young Doctor.

An old doctor was sent for to visit a sick child, but it being dark, he declined going till morning, and directed the messenger to go for some other doctor, till he could go in the morning. They went for a young man, who three years before was a farmer. In the morning the old doctor went, and found that the young man was one he had been acquainted with from a child. He observed to the parents, that when the young doctor came, he would advise with him concerning the child.

When the young man came, they told him what the old doctor said. Ah, said the young man, I cannot advise with him, he does not belong to the medical society, and I do, and it is contrary to the rules of our society to consult with one not of the medical society. Well, well, (said the old doctor, when he heard this) this is fine times indeed! Three years ago I saw him in the barn-yard shoveling dung, and now he is above one who has been a physician forty years. If the medical society sets ignorance and inexperience above knowledge and experience, I hope never to be a member of it.

Privileged classes put down wise men, and exalt fools; whether in things political, medical, or religious. These things are contrary to the principles of a republican government, as they put useless men where useful one ought to be, and prevent others from being publickly useful.

Modern method of curing Consumption, from Dr. Elliot's Medical Pocket Book.

Treatment. At the beginning, whilst symptoms of inflamation occur, bleed in small quantity, and repeat it if necessary, giving nitre, and pursuing the antiphlogistic regimen. Ipecacuanha in small doses, or decoction of seneka root, is sometimes useful. Issues or setons are frequently serviceable, or a perpetual blister at the pit of the stomach. But the antiphlogistic plan must be pursued no longer than the inflamatory stage continues. After that has subsided, regard must be had to strengthening the system by the bark, chalybeates, &c. Opiates may be administered at night, if necessary, to appease the cough, and procure rest. Myrrh given to ʒiij. or ʒiv. a day, with camphor and nitre, has been found an efficacious remedy by some; others have recommended burying the patient up to the chin in fresh dug earth for some time. For sweats, give the vitriolic acid; or let a calico waist-coat, steeped in a strong decoction of bark, well dried, and renewed daily, be worn next to the skin. Change of air, and gentle exercise are good. the body should be guarded against cold; and the diet be light, mild, and nutritive; as jellies, brothes, milk, butter-milk, &c. Dr. Simmons's excellent treatise on this subject may be consulted."

I very much doubt whether a well man could go through all this without being sick after it.

PHYSICIANS.

There are no men on earth, who so much need to understand their busiuess as physicians; as more is depending on them, than any other men. The King, Governor, or ruler, may sanction unjust laws, and oppress the people; the preist or minister may preach doctrines not true. But in attending to the sick, life is depending; which makes it necessary that those who attend them should know the nature of disease; the medicine that will cure and the best mode of applying the same.

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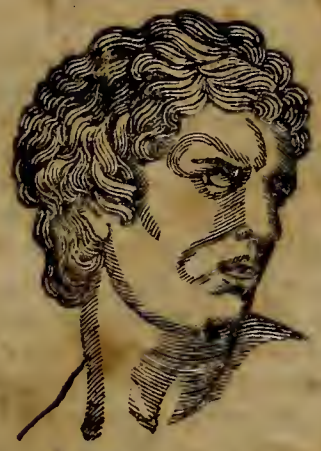

MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, APRIL 2, 1822. No. 5.

THE PREACHER. No. I.

[ACTS iv. 16, 17.

"*What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.*"

This text contains a description of the spirit possessed by a "*privileged-class*" in all ages; which has more or less prevailed from the days of Nebuchadnezzer to the present time; a spirit which claims all the *good*, without possessing all of it; and which condemns the *good* in others, when it does not increase their *wealth*, *power* and *honour*.

The subject is before us, which we will *illustrate* and *apply*.

1. The Cripple. We are told that a man lame from his birth, was set at the beautiful gate, to ask alms of such as went up to the temple to pray.

2. We are told of the conduct of Peter and John. They directed him to look on them. He did, hoping to receive money. They said, "in the name of Jesus of Nazareth rise up and walk." His feet and ancle bones received strength, and he walked, leaped, and praised God, as he went with them to the temple.—The people gathered around to see the man on whom the miracle was wrought.

3. The apostles by the ruling party were examined, as to the power by which this was done; and were told that it was done by the Name of Jesus, whom they had crucified.

4. The rulers acknowledged that a notable miracle had been done, and that all the people in Jerusalem knew it; and of course it was impossible for them to deny the fact.

5. Their only plan was, to prevent the spread of such miracles among the cripples in Jerusalem. Had the question been put to them, have you any objections to this man having the use of his legs? No, we wish all cripples to be healed; it is our greatest desire that it may be done, but not in this way. We dislike the name of *Jesus*; and if cripples cannot be cured unless in this way, we had rather they would never walk till the day of their death. We have all the religion, the skill, and it belongs to us to say when people shall be cured, and in what way.

We come now to the application of the subject. It is not many years since a certain class of men wished others to think that they were born only to rule, and that all others must submit to them. The independent spirit of the Americans taught England and the world, that all men were born free and equal, and that their rulers were to be chosen from among themselves, to rule at the will of those who appointed them their servants for a limited time.

Once men called *Bishops*, *Lord Bishops*, *Rulers*, *Clergymen*, &c. pretended or thought no one might preach without their consent or direction. The spirit of toleration and freedom, has in a great measure laid this Babel even with the ground, and each one has a right to think for himself.

These pretended guides are continually striving to awe the people into submission by proclaiming the *wrath of God*, the superior power of *Satan*, and terrors and miseries of an imaginary place called hell, which they say all will go to, who do not believe in this doctrine.

Another class of men come forward and declare their skill in disease and medicine, and consider that it is their *right* to attend all the sick, whether they live or die. No one must be a physician unless so acknowledged by them. Ask them—Do you wish the sick to be healed, the lame to walk, the deaf to hear, and the lepers cleansed? O yes, but not in any way but ours. Do not apply to that man; he has been every thing, and has held to all kinds of religions; he is a quack, he is not a regular physician, and ought not to attend the sick. "But he has cured many, even after you have failed." True, and some of his medicine is good; but I cannot be willing that he should have the name of curing people. I hope he will never be called to attend another. I had rather they would remain as they are.

This is the spirit which prevails in our day and country. Notwithstanding all the opposition of those who would be the *privileged class*; the light is shining; and the time is not far off; when *latin Doctors*, and *poison* for medmedicines, will place them as low in the minds of the people, as the clergy are, who have obliged the people to pay large sums for telling them that in the end, *the Devil will torment them eternally*.

ORLANDO ON QUACKERY.—No. III.

This writer in several of his numbers has been quite moderate, and generally has proved that such as he calls *quacks*, are the best physicians of the two.

In No. 7, Orlando appears to us a little roused; and by some means out of the course of moderation which marks his other numbers. In this number he tells us that "many quit an employment in which they have been brought up, and prospered in for years, and turn *Quack Doctors*."

That some quit an employment in which they have been brought up, and become useful physicians is true. The reason is plain; some men who are made physicians, or created for that business, have been driven to some other business; who as soon as they had an opportunity to do what they were made for attend to it. Some of these, by not taking the same course others took, have been called by such men as Orlando, *Quack Doctors*, though they were the real physicians; who know what is the cause of sickness, and how to remove that cause. Some men brought up

farmers, mechanics, shoemakers, blacksmiths and tailors, have become merchants, lawyers, and preachers. This once was considered wrong, but now such things are generally acceptable, but when we come to Doctors, this alters the case. The only reason we can give is that this is not so common, though it may hereafter become so.

It is not an uncommon thing for men bro't up *regular Doctors*, to quit that business, and turn to some other employment, being convinced they were never made for physicians. Once in a town in one of the New-England States, a *regular Doctor* set up his business, and administered the fashionable medicines for some time: At a certain period of his medical administrations his cow became sick. He concluded that *mercury* must be as good medicine for his sick cow as for his sick patients. He accordingly made an outward application of it to the cow. She by licking herself took the *mercury* inwardly, which was the means of her death. This so astonished and mortified the Doctor, that he dropped the business and turned merchant, as he concluded that the medicine which killed the sick cow, could not cure a sick man.

If Orlando is acquainted with all who belong to the medical societies, he must know that there are some who have left their farms and trades and turned Doctors who cannot possibly be very skillful, not having studied long enough to make much progress in any art or science.

In the latter part of No. 7, Orlando has given us a list of what he calls "*Quack Doctors*," in the following quotation, "Quacks are for the most part distinguished, or known, by some peculiar name, which denotes the disease which they are celebrated for curing, the particular part of the system they attack with their *specifics*, or the method they adopt in the cure of diseases. Hence we have—Cancer Doctors, Liver Doctors, Eye Doctors, Kings-evil Doctors, White Swelling Doctors, Corn Doctors, Rain Water Doctors, Herb Doctors, Bone Doctors, Tooth-ache Doctors, Jaundice Doctors, Rheumatism Doctors, Asthmatic Doctors, Consumption Doctors, Ricket Doctors, Worm Doctors, Sweating Doctors, Cayenne Pepper Doctors, and to these may be added, Patent and Indian Doctors."

Allowing there are so many kinds of Doctors, what iniquity is there in all these names? Is it any disgrace to a man or injury to the community, that there are men who can cure cancers, livers, sore eyes, kings-evil white swellings, corns, use herbs, set bones, cure the tooth-ache, jaundice, rheumatism, asthma, consumption, rickets, worms, and who sweat people, instead of freezing them, &c.

Can the *regular Doctors*, cure these complaints? Do they? How many of these complaints do the regular Doctors pronounce incurable! And after all this, they are cured by men whom Orlando pronounces—"*Quack Doctors*"

I think if the men called "*Regular Doctors*, were more skilful in curing diseases, there would not be so many whose skill is confined to one part of the system only.

Supposing we should search for the variety of Doctors on the side Orlando contends for. what would be the variety? We say men called "*regular Doctors*," are distinguished or known by some particular name. Hence we have—Mercury Doctors, Opium Doctors, Arsenic Doctors, Nitre Doctors, Laudanum Doctors, Blistering Doctors, Calomel and Jalup Doctors, Pill Doctors, Bleeding Doctors, Venereal Doctors, Abortion Doctors, Latin Doctors, Slaughter-house Doctors, Butcher Doctors, Night Doctors, Cruel Doctors, Extortionous Doctors, Ignorant Doctors, and sometimes it is added, *Drunken* Doctors. We are far from thinking all the doctors deserve these names; but bad names may be found on both sides.

It is but little for Orlando to divert himself with the men he calls *Quacks*, nor will he or his cause gain by ridiculing men whom the sick employ to their own advantage, even after trying "*regular Doctors*," until they are like the woman who had suffered many things from many physicians, had spent all her living, and was nothing bettered, but rather grew worse. After all said of *quacks*, *Patent Doctors*, &c. this one truth will finally prevail,—that poison never did nor never will remove disease from man; as it is certain Satan cannot cast out Satan, nor can that which will kill a well man cure one that is sick.

No. III.

Dr. Thompson's System of Medicine and Practice, no System.

We will now mention the manner in which this extraordinary patent has been sold to people in various parts of the country.

In the first and second book, the said *Thomson* agrees to give the purchaser all the information in his power, relative to obtaining, preparing, and using all such vegetable medicines as he knows or may know; and they agree that after receiving this information they will pay him twenty dollars for the same.

When they have paid twenty dollars; he, or his agent gives the following receipt.

Boston.——"This day, received of——, twenty dollars in full for the right of preparing and using for himself and family, the medicine secured to me by patent, and he is entitled to all the privileges thereto belonging, and he is a member of the friendly botanic Society, Pr. me,

SAMUEL THOMPSON"

To those who have this receipt, the Second book says,—"Any member of the society shall have a right to attend upon one out of the society through a fit of sickness, but not a second time, if he refuses to join the same. But this condition shall not restrict the poor from assistance."

The third book says,—"Each person [in their private capacity] who has purchased the right of using the above medicine for himself and family, shall have the right of attending any person through a fit of sickness,—but not a second time, if the person is able to purchase the right, and refuses; but this condition shall not restrict the poor from assistance."

Notwithstanding all these things, there are several who have purchased the right, paid their money, and only know how to read the book, for there is no man on earth, who can by the book tell what the medicine is, or know how to prepare or use it. Some refuse to pay their notes, because they have never received their value.

Some never see the man or his agents but send their money, and receive this most unintelligible book, and a receipt for their money, and know they are members of a society in *name*, if the members cannot be found.—Some have said,—"If I had known that the book was so obscure, I would never have paid my money for it."

5. We will now mention the law of these wonderful books as it respects the Physicians in general.

Each book contains the following. "No one of the faculty of *physicians*, or studying under their directions, shall be admitted as a member of this society, unless first examined by the committee, and judged to be confidential. And shall be bound under the solemnity of an oath administered by a Justice of the peace, and recorded by the same, and shall agree and conform to the rules and regulations of the society, and pay the sum of *five-hundred dollars!!* Then he shall be entitled to the privileges, and become a full member of the Society."

Had Mr. *Thompson* planned an everlasting opposition against himself from the physicians, he could not have outdone this. He says

they are wrong, ignorant and wicked, and dealing out death &c. to the people His *opposition* to them is so great; his *love* to the people so little, and his *love* for money so strong, that they shall not by his consent *know* nor do any better without five hundred dollars.

6. The last thing to be mentioned is the prices of some of the *patent* medicines and others not patented, which people must purchase of him, or do without as his books do not describe them nor their use intelligibly, to any person whatever.

What he calls his emetic No. 1, he asks 8 dollars per lb. pounded and sifted fine, which is eight hundred dollars per hundred weight. The apothecary's ask for the herb from 37½ to 50 cents per lb. For the seed of the Lobelia Emetica, he formerly asked 1 dollar per ounce, which is at the rate of sixteen hundred dollars per hundred!!

People from the country sell babary bark for 8 to ten cents per lb.; he has sold it form 50 to 75 cents per pound pulverized, or from 50 to 75 dollars per hundred.

He has charged 1 dollar 50 cts per lb. for Sumac berries, they are sold at the shops for 37½ cents per lb. This is a sample of his prices for his patent medicine.

If he happens to be offended with a person, he will not sell his medicine to them at any price. He has frequently refused medicines to people who wished to purchase, though he has a patent he says for selling them.

Mr. Thompson acknowledges I have a right to use what he calls his patent medicine for my family. I contend that my right extends as far as I use it; this his receipt and books will show. The receipt runs thus:

"Boston, Dec. 12, 1816.

This day received of Elias Smith, twenty dollars in full for the right of preparing and using for himself and family the medicine secured to me by patent, and he is a member of the friendly botanic society, and he is entitled to all the privileges thereto belonging.

Per me
SAM'L THOMPSON."

This receipt says I am a member of the friendly botanic Society, and entitled to all the privileges thereto belonging. One privilige I am entitled to is this, [Book 2d page 5.] "Any member of the society shall have a right to attend upon one out of the society through one fit of sickness, but not a second time, if he is able to join the same and refuses; but this condition shall not restrict the poor from assistance.

This 3d book says, (page 9.) "Each person [*in their private capacity*] who has purchased the right of using the above medicine for himself and family, shall have the right of attending any person through one fit of sickness,—but not a second time, if the person is able to purchase the right and refuses; but this condition shall not restrict the poor from assistance."

Every person who has purchased this right, has been considered at liberty to attend according to this article, all who have applied to them, and I am the only one prosecuted for doing according to my receipt and books.—The only reason I can give for this is, that my improvement in preparing and using medicine is so great and beneficial, beyond what Mr. Thompson *knows*, that the people generally apply to me instead of him or his agent, whom he has often said was not fit for the business, as an agent or to administer medicine in cases of sickness.

EXCELLENT EXTRACTS FROM DR. BUCAN.

"Very few of the valuable discoveries in medicine have been made by physicians.—They have in general, either been the effect of chance, or of necessity, and have been usually opposed by the Faculty, till every one else was convinced of their importance. An implicit faith in the opinions of teachers, an attachment to systems and established forms and the dread of reflection, will always operate upon those who follow medicine as a trade. Few improvements are to be expected from a man who might ruin his character and family by even the smallest deviation from an established rule."

The truth of this quotation may be illustrat- and confirmed by a great variety of testimonies. When Dr. Hervey first published that the blood circulated through the whole system, his error was opposed by all the aged physicians. I think he states that only one physician over forty acknowledged his statement true. The young physicians fell in with what was too evident to be denied. One man was sent to the inquisition for saying the earth was round; another said the earth revolved round the sun, though others before him said it was still.

Several things now used for medicine, twenty years ago were by the doctors declared poisonous; other people have found them good and use them to their advantage. Now some of the doctors begin to say they are good in some cases; and in some instances recommend them.

DR. BUCAN'S DIRECTION FOR GIVING MERCURY AND TAKING IT AWAY.—*Page* 127.

"In desperate cases it is common to give quicksilver. This may be given to the quantity of several ounces, or even a pound, but should not exceed that.

When quicksilver is given in too large quantities it defeats its own intention, as it pulls down the bottom of the stomach, which prevents it getting over the pylorus. In this case the patient should be hung up by the heels that the quicksilver may be discharged by his mouth."

This must not be called *quackery*, as the learned doctor says so.

SELECT SENTENCES.

Some people are busy and yet do nothing, they fatigue and weary themselve out; and yet drives at no point, nor purpose any general end of action or design.

He that follows his recreation instead of his business, shall in a little time have no business to follow.

It is with our time, as with our estates; a good husbandman makes a little go a great way.

Knowledge is the *treasure* and judgment the *treasurer* of a wise man.

Some will read over or rather overread a book with a view only to find faults, like venomous *spiders*, extracting a poisonous quality where the industrious *bees* sip out a sweet and profitable juice.

Men, like watches, are to be valued for their goings.

There is no wise and good man, who would change persons and conditions entirely, with any man in the world.

The wisest of men have their follies, the best have their failings, and the most temperate their excesses.

Frugality is a fair fortune, and industry a good estate.

Ill qualitities are catching, as well as diseases; and the mind is more liable to infection than the body.

They who have an honest and engaging look, ought to suffer a double punishment, if they belie it in their actions.

Every medal has its reverse, every convenience carries its abatement.

At twenty years of age the will reigns ; at thirty, the wish ; at forty, the judgment, if ever.

A talkative fellow, wishing to learn of Isocrates, he asked him double his usual price ; because, said he, I must both learn him to speak and to hold his tongue.

He who scoffs at the crooked, had need go very upright himself.

A Physician once said, " a man at forty is either a physician or a fool, and he had known them be both at that age.

EDUCATION OF CHILDREN.

" An effeminate education will infallibly spoil the best natured constitution, and if boys are brought up in a more delicate manner than even girls ought to be, they never will be men.

Nor is the common education of girls less hurtful to the constitution, than that of boys We hardly meet with a girl who can at the same time boast of early performances by the needle,and good constitution. Close and early confinement generally occasions indigestions, head-aches, pale complexions, pain of the stomach, loss of appetite, coughs, consumptions of the lungs,and deformity of body. The last of these indeed is not to be wondered at, considering the awkward postures in which girls sit at many kinds of needle work, and the delicate flexible state of their bodies in the early periods of life.

CHILDREN.

It is evident from the annual registers of the dead that a very large part of all that are born die young. This may be considered a natural evil; other animals would be as liable to die young as man ; but this is by no means the case.

It may seem strange that man notwithstanding his superior reason, should fall so far short of other animals in the management of his young ; our surprize will soon cease, if we consider that brutes, guided by instinct, never err in that respect ; while man trusting solely to art is seldom right. Were a catalogue of those infants who perish annually by art alone, exhibited to public view, it would astonish the world.

If parents are above taking care of their children, others must be employed for that purpose. Nothing can be more preposterous than a mother who thinks it below her station to take the care of her own child. If we search nature throughout, we cannot find a parallel to this! Every other animal is the nurse of its own offspring, and they thrive accordingly. Were brutes to bring up their young by proxy, they would share the same fate with those of the human species.

A mother who abandons her child as soon as it is born, to the sole care of an hireling, hardly deserves the name. A child by being brought up under the mother's eye, not only secures her affection, but may reap all the advantage of a mother's care. How can a woman (who is able to do it) be more honorably, pleasingly, and profitably employed, then in attending to the growth of the body and mind of the child of which she is the only mother. This is at once the most delightful and important office of a mother ; yet the most trivial business or insipid amusements are often preferred to it! A strong proof both of the bad taste and wrong education of modern females.

Tacitus, the celebrated Roman historian, complains greatly of the degeneracy of the Roman ladies, in his time, with regard to the care of their offspring. He says, that, in former times, the greatest women in Rome, used to account it their chief glory to keep the house and attend their children ; but now the young infant was committed to the sole care of some poor Grecian wench, or other menial servant. We are afraid that whatever business and effeminacy prevail, there will be too much ground for this complaint.

IMPORTANT DECISION.

The Mahometans have for many years taught that women had no souls, and did not properly belong to the human species, and of course were not the subjects of salvation. Within a few years, in a large council it was decided that women had souls, and may be saved !

We pity the poor deluded Mahometans, who have been so ignorant as not to know whether women belong with men ; but in this country, is a greater doubt which is, whether the human family belong to God or the Devil. Were a second council to be called, without any doubt the majority would agree that the greater part belong to the Devil ; though God has said, " *All souls are mine.*"

Another.—It is at this time a matter of doubt, which is the best for the sick, *Poison* given by a *regular Doctor*, or medicines which grow out of the earth free from poison, and administered by one who knows the disease, and what will cure.

ENVY AND DETRACTION.

A wise man values himself upon the score of virtue, and not of opinion, and thinks himself neither better nor worse for what others say of him.

Virtue is not secure against envy: men will lesson what they wont imitate.

A good word is an easy obligation ; but not to speak ill, requires only our silence, which costs us nothing.

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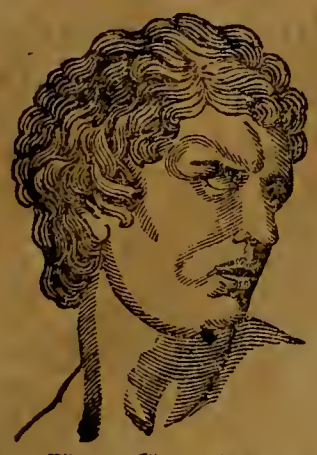

MEDICAL NEWS-PAPER; OR, THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and take eh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, APRIL 16, 1822. No. 6.

THE PREACHER.—No. II.

ROMANS, 3, 16.

"*Destruction and misery are in their ways, and the way of peace have they not known.*

These words contain, in part, a description of the state of the world, when wicked men had the rule instead of the Lord Jesus. They ruled, until they commanded multitudes out of the world; so the wicked rulers do to the present time.

There are two declarations in the text—

1. "*Destructiou and misery are in their ways.*"

2. "*the way of peace have they not known.*"

This text has been applied to men generally; though it ought to be applied to such as have been considered the leaders of the people.

We will first speak of the destruction and misery in their ways.

There are *three classes* of public men, in whose *ways* are destruction and misery.

1. *Regular Kings.* 2. *Regular Doctors.* 3. *Regular Priests.*

These have all in their turn wrought destruction and misery among the people, in a greater or less degree.

1. *The Regular Kings.* These from the days of Nimrod to this day have wrought destruction among mankind. Their history is the history of the destruction of houses, ships, cities, countries, innocent men, women and children, or misery to such as escaped with their lives.

Kings have pretended to rule the bodies of men. To do this, they have first kept them in ignorance, next deprived them of liberty, then their money; and to close, their lives. Kings have ever considered all belonging to the people as at their command, and whenever they chose, took theirs or them, as best suited their wills or interests. If it was their wills to destroy a whole family, it was done; or to destroy an husband, and leave a wife and children miserable, that was done, and no one must say, "*What doest thou?*" How many millions have been destroyed or made miserable, or both, that it might be said.—"*His Majesty's arms have prevailed!*"

This is not all, another way of kings has been, to teach people to hate each other; to steal, rob, lie, and kill each other by sea and land. Look at people who have lived under the reign of kings, and see how common it is for them to fight, steal, rob and kill, to what it is among those who were never under the reign of these destructive beings.

Look at the thousands and millions of widows, mothers and fatherless children, who are this moment miserable, in consequence of the destruction of husbands and fathers, whom kings have caused to be slain in the fields of battle.

Look at the tools, or instruments of destruction and misery invented by kings, or others under their command; the sword, the spear, dagger, bayonet, guns, great and small; with ships of war, and all other weapons of death, too numerous to mention here.

What destruction and misery have the kings of England wrought by sea and land, for more than one thousand years past! How many of their own subjects have their kings caused to be slain at home and abroad. On their own Island, by the order of kings and queens, multitudes have been inhumanly butchered, or left involved in want and woe.

In this country, our fathers have felt their destructive power, which caused misery all around. Witness the fifth of March, when so many were slain in Boston, by command of the king's officer. Look at *Lexington*, *Bunker-hill*, and many other places;—see the destruction of men dead in the field, and behold the misery of wives, mothers, and children at home, who from the lips of the heavy hearted messenger hear, that a husband and father is no more!

Our eyes have seen but little of this destruction and misery in the way of kings, to what others have in the lands of their influence. Look at France in the days of *Louis* the fourteenth, in the days of *Napoleon*, when young men were called out under the name of conscripts, and carried from all they held dear, to bleed and die in a distant land. View the destruction of Moscow, and the greater destruction of the French army, who perished in the cold, and snow-drifts, to gratify the ambition of an individual.

Look at the state of the wretched *Greeks*, who have been destroyed by thousands, or left in a state of misery, great beyond description. This kind of government so destructive, too many plead for in this country, by continually praising the English government, as "the world's last hope," the "fast anchored Isle," *the bulwark of the religion some people profess.*

2. The second destructive miserable way, is that attended to by such as are called "*Regular Doctors.*" There are no men on earth, on whom so much is depending, as on Doctors,

as it respects this life; and there are no men according to their books, who, in my view, use such destructive things as they give. The account given of the sick woman, and the physicians who attended her, seem applicable in this case, Mark 5.—25, 26. "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many *physicians*, and had spent all that she had, and was nothing bettered, but rather grew worse," &c. It appears that their way was destructive and led to misery, for the poor woman, in addition to twelve years sickness, suffering, and loss of property, was in a worse condition in the end than at the beginning

Without going back eighteen hundred years, we may see a proof of the destructive and miserable way of treating the sick and dead in our day, and near our dwellings. One says, my child had a difficulty in her eyes; I applied to a doctor, and she soon became *blind*, and so must remain, until she dies. Another, my child was unwell, the doctor gave her mercury, and she has wholly lost the use of her arm to this day. A third says, I had a fever, the doctor salivated me; and I have lost all my teeth. Another, I was sick, and my hair all came off, and so I remain. Another, I had a fever, and took calomel, and a shock of the palsy followed. Another, my child had a fever, the doctor shaved his head, and blistered it; he became delirious, and died. Another says, my sister was sick and restless, the doctor gave her opium, she fell asleep, and never woke again. Another, I had a fever, it, or the mercury fell into my leg, and caused a running sore from that time. A stranger comes forward and says, my child took cold in his arm, I applied to a doctor, who attended him almost half-a-year, until he had three sores on his arm, his elbow stiff, but little appetite, with the loss of his health, and a large bill to pay, and the child worse at the end, then at the beginning. And why all this destruction and misery? Because poison was administered instead of medicine, or because the difficulties were not rightly managed.

In addition to all this, witness the destruction of human bodies, after they are dead, and the misery of friends on hearing what has been done to the dead, by men, professing to be friends to the sick and distressed. The following, published in the Boston papers, gives us an account of one of the most shocking things, perhaps ever known in this country.

COMMUNICATION.

Humanity disgraced.—On Saturday last, Mr JOHN SAVAGE, of Charlestown, discovered near the Toll-house, on Charles River Bridge, between the hours of one and two o'clock, a large canvass bag which had drifted down with the last ebb tide. On going to examine the same he found it to contain the remains of *six human bodies!* which had been garbled, by some unfeeling monster, the bones being all missing. Among the above were one young female! whose hair was braided and tied up in the modern fashionable style; the other five were males, one of whom was a coloured person. What must be the feelings of the survivors who have buried friends within the last week, as those who saw the above are decidedly of an opinion that the vital spark had not fled more than 4 or 5 days. They were decently interred by Mr. SYMMES, funeral undertaker, of Charlestown.

LA VANGENCE.

Centinel.

Who can feel safe in the hands of men who will do such things as these!!

(*To be continued.*)

The following, is from the Boston Gazette, of April 4th. and shews the public mind, on the above subject.

Messrs. Editors.

It was with mixed feelings of horror, indignation, and disgust, that I heard from a neighbour of mine, who was passing Charlestown Bridge at the time, and saw the shocking sight, a slight mention of which was made in yesterday's Centinel.—I mean the picking up in Charles River, "*six human bodies, tied up in a bag*, which had been garbled by some human (inhuman) monster, the bones being all missing." I hardly know how to express myself against the foul author or authors of this act of vandalism—this act of human butchery. These scenes have of late become too frequent to be any longer passed by in silence—indeed, they ought not to be tolerated at all. What avails it to offer rewards in specious advertisements, in the newspapers, for the apprehension of those who are engaged in thus violating the repose of the dead? What avails it to bind men after detection? The same crime is perpetrated again and again, and perhaps by the same men! 'Tis all a solemn mockery of justice. Something *more efficient* must be done; and the people who have rights, and know how to maintain them, must rise in the majesty of their strength, and *put down* the evil complained of in some more decided manner. The account says, "one was a young female, whose hair was braided and tied up in the modern fashionable style" I forbear comment here; but would most solemnly enquire of my fellow citizens, what avails it, when we lose by death a tender daughter, for us to proceed in decently laying out all which remains of the once much-beloved child—procuring a coffin—going to the trouble and expence of committing the body to its kindred earth,—not in the way of expence and parade of carriages, or a long train of followers, I do not mean—but in the most economical, decent and respectful manner; what avails all this, I would enquire, if, no sooner than the corse is deposited in the grave, it is assailed by the rude hands of some emissary of the *night*, of the *spade* and the *knife*—borne of to some "*college*," and after being "*lectured upon*," is committed to the "*flames*," strung up in the "*hall*," or thrown into the "*river*"? No!—Let us not go through all this ceremony of interment—let us deliver over our friends to the surgeon at once, soon after the breath is out of the body. This is coming to the point; and if we shudder at the thoughts of this course, so let us also shudder at the thoughts of the other; and if we have any feeling, if there is one drop of blood running in our veins, such as existed with our pions ancestors, if there is that spirit which existed in 1776, which strove with success for liberty while alive, let us see to it that that same spirit is kept up so far as to ordain that we will have the liberty of decently interring our deceased friends, and of letting them sleep in peace and quiet after they are buried.

The demoralizing effects upon the minds of the 7 or 8000 children at school in this town, particularly the feelings, sensations and enquiries, which exist among the younger part of them, I consider as not among the least of the evils of these hellish transactsons. There is not a child which does not hear of such scenes, represented too in more horrid colors, if possible, than many times they really exist, for stories lose nothing by being told among children, and sometimes too this is the case among those of a larger growth.

There are also many other bad consequences, which the limits of a public journal do not permit giving at this time. Enough, it is conceived, has been stated to show that this reiterated occurrence ought not to be passed by in silence—if it is, it will be construed by its authors into a degree of apathy and indifference to its horrors, which will only encourage, if possible, to more open and flagrant acts.

It is earnestly hoped that the elderly and respectable part of the *faculty* in this place and its vicinity, will come out publicly and promptly discountenance the practices above considered, and thereby allay in some degree the feelings of a justly incensed community.

"*I AM AFRAID.*"

David said, "*I am fearfully and wonderfully made.*" This is generally a great blessing to men; for without this fear, which keeps us continually on our watch for the dangers which surround us, our lives would end. It makes us watch, in all conditions in life. This fear, in a proper medium is good, but upon every extreme is injurious.

It is not common for ten or twenty men to eat good food, and afterwards for one man to say, he is afraid to eat such kind of food, especially when he sees, it has a good effect on all who ate it before him.

In matters of *religion* and *medicine*, it is quite the other way. I am afraid to hear such a man preach. or to read such books. Does the man's preaching have any bad effect on those who hear him? No, but I should not dare hear him, for fear it might do me an injury.

I should be afraid to take such medicine, though I see it cures others. Our good *laudinum*, *opium* and *calomel*, I am not afraid of, though sometimes it almost kills me, and one was killed with it, but I am used to this, and am not afraid of it.

COMMON PHRASES, OR SAYINGS.

"*I have been Doctored.*" "*I never Doctor any.*" "*I have Doctored many with that disease.*"

What sense is there in such sayings as these? When any thing has been sweetened; we put the sweetness into it, if it is soured, the souring is put into it. If a person is *Doctored*, he must take the *Doctor* and not medicine. There are some, who never take much more than the Doctor. They often tell of having the Doctor. Such an one is sick, and has had the Doctor. This answers with many. Some say, "I like such a *Doctor*, he gives but very little medicine." According to this, less would do better, and none at all, the best, and to stay at home would go beyond all the rest, as it would save *trouble* and *expence*.

Some are *Doctored;* that is, have taken his advise; taken a receipt for eating bread and milk, or going without food; going into the country for health, to sea, or to the southward, for a warm climate. Some hire the Doctor by the year, not to be cured, but to be *Doctored*. It appears to me, that many people place more confidence in the *Doctor* than in medicine; for they generally plead more for him than for his mineral preparations.

People who will be bled, blistered, have their heads shaved, have seatons, issues, and drink aqua-fortis, vitriol, and the tincture of flies, may be said to have been *Doctored*, in every sense of the word.

"*I am very Nervous.*" This is a common saying with many. What is this? NERVES are the immediate organs of sensation, which originate from the brain, and terminate in all the sensitive parts. According to this, all people are nervous, excepting such as have the numb palsy. What is commonly called nervous complaints, is a difficulty, in the muscles, or springs of the body. This is caused by such obstructions in the body, as prevent a distribution of nourishment through the system.

"*I have a belerous complaint,*" says one; "*I am billious,*" says another. I have a rebelious difficulty, adds another. Another has the *rebelious fever*. What is all this? The word people are after, is billious, from bile or bitter. It would sound very odd, were people to say they had the bitter complaint, though it is too common for many to complain bitterly. *Bile* is necessary for the stomach, but when diseased, ought to be taken away.

"*I am very much troubled with the heart-burn,*"—says a friend. This is a great curiosity indeed, to have the heart-burn in the stomach, for it is always there. Were they to call it the stomach-burn, it would come nearer the fact; but to call it an inflamation in the stomach, would be nearer the truth.

THE DOCTOR AND FARMER.

A certain Doctor and Farmer, with several others, were appointed to take up, and examine a dead body, suspected of being poisoned. By the appearance, the Jury decided that the man had been poisoned.

Soon after this, the Doctor was called upon to attend a man sick with a fever. After attending him a while, he died. At the funeral, the farmer, after looking upon the dead man's face, observed that he looked like the man supposed to have been poisoned. This soon came to the Doctor's ears, who charged him with saying he had poisoned the man. No, said the Farmer, I only said he looked like the man that was poisoned. This enraged the Doctor, who said, "You pretend to know what ails sick men, you do not know one word of Grammar." The Farmer replied, that he never heard before that Doctors used *grammar* for medicine; and said he, "if grammar makes men look so, I hope never to know what it is!"

No. IV.

Dr. Thompson's System of Medicine and Practice, no System.

From the Report concerning Mr. Thompson's trial for his life, for killing the young man, it is evident that he was injured, not by the medicine, but by the manner in which it was administered. I should not dare to administer medicine in the manner it is said he gave it. One kind is called "*Coffee*, another, "*Ram cats*, another, "*well my gristle.*

Those who read this account may rest assured, that the books read, exactly as stated here; and people are cautioned against using medicines according to either of these books, as it is not comfortable so to do.

By long experience, I found Mr. Thompson's method of preparing, and using medicine was incorrect; I also found he had no system, but administered sometimes one way and sometimes another. Some articles, the *marsh-rosemary* in particular, he often said was not good, that it was too binding, and that he wished for a substitute, and hoped to find it. His bitters he said were often too binding, this I found, and was obliged to find another kind. The rosemary I wholly laid aside, and took a medicine which his books do not mention. The emetic I found would not do what he said it would, being not powerful enough alone

"For every case and state and stage,
"Whatever malady may rage.

I found a suitable emetic could not be prepared but in compounding six or seven things. The extensive improvement made in preparing and using medicine, greatly enraged *Mr. Thompson*, as my mode of administering was much less disagreeable to the taste; operated much easier and quicker than his, and removed diseases sooner.

His manner of administering medicine, takes from 6 to 9 hours, mine from 2 to 4 hours, without the trouble of steaming and washing with cold water, &c. This easy and quick mode of attending the sick, which has never failed of effecting a cure, excepting in desperate cases, has brought almost all the sick to me instead of him, and he is now by prosecutions, by advertising, by hand-bills, and other methods, in my view equally *dishonorable*, endeavouring to turn the current of of the people from me to him; which he is at liberty to do, if he can.—

It appears to me that according to the law respecting *patents*, Mr. Thompson's patent is void, as there is evidently a deception in his books, as they do not contain the whole discovery.—The act says—"That the defendant in such action shall be permitted to plead the general issue, and give this act and any special matter, of which notice in writing may have been given to the plaintiff or his attorney, thirty days before trial, in evidence, tending to prove, that the specification, filed by the plaintiff, does not contain the whole truth concerning his discovery, or that it contains more than is necessary to produce the described effect, which concealment or addition shall fully appear to have been made, for the purpose of deceiving the public, or that the thing, thus gained by patent, was not originally discovered by the patentee, but had been in use, or had been describ-

ed in some public work, anterior to the supposed discovery of the patentee, or that he had sereptitiously obtained a patent for the discovery of another person; in either which cases, judgment shall be rendered for the *defendant* with costs, and the patent shall be declared void." *See U. S. Laws. Vol. 2. Page* 203.

In following numbers I shall prove that the vegetables he claims, as discovered by him as medicinal, have been known long before he was born, particularly the Lobelia Inflata, and Cayenne Pepper, or Capsicum.

Supposed conversation between two Doctors!

Doctor. Good morning *Doctor*, I am gratified in seeing you; but not pleased with the subject I wish to converse with you upon.

Doctor.—Doctor! call me *Doctor*, I am sick of the name, it stinks in the land. Every *truckman, farmer, cobler, blacksmith and taylor* is Doctor now a days.

Doctor. There is some truth in what you say, but I am sorry to see you in such a passion; it will do no good; but will be an essential injury to our profession.

Doctor. Who can help being in a passion that views the present state of things. We never had a better prospect, nor so good, as we had one year ago; and almost every thing is now reversed.

Doctor. In what consists this reversion? My business is about the same as ever; and I do not know but it may continue the same for years, and if not, I have made enough to carry me through comfortably.

Doctor. This may be the case with you, but it is not so with me, and many others. But look at the state of things now! Almost every thing we do is called in question by the ignorant swinish multitude, who are their own worst enemies. If I direct a pill or two, or a little tincture of *opium, Calomel,* &c. the first insult I have is this, "is it *poison* doctor! is there any *marcury* in it doctor—I wont take *poison* from you, nor any *doctor* on earth!" Another—"I wont be bled doctor, I am told that it is not good."—Another, "I will not be blistered, some say blisters are bad, and as for *Conway's drops*, and *Relf's pills*, I know they are bad, nor do I like the sugar-plumb pills." What can I do when we are come to this situation?

Doctor. Why, really this is bad, but we must hope for the best, the people will become more reconciled to our mode befor long.

Doctor. No that never will be, we as DOCTORS, have seen our best days, that you may depend on; and I can give you my reason for thinking so. In the first place, you know we use POISON of different kinds, and the people begin to know it. We have never been very successful in curing diseases of any kind, though we are sent for, because, something must be done when people are sick. This is not all, there are many things published against us, which you know we cannot contradict; and more are coming out daily.

Doctor. This has been the case for centuries back, and yet our order has prevailed to this day.

Doctor. True, but remember these things have prospered under kings, but they cannot in a republican government. In the days of Henry 8th, the medical college was established, and from that time, the people have been kept ignorant of medicine, but it is not so now. There is *Culpeppers* writings, and many others, which have long lain dead, that are now coming to life. It seems as if a general resurrection of these things was at hand.

Doctor. I think you must be in great trouble, if you believe all these things true. Have you any more things to trouble you?

Doctor. More! yes, these are but a few of the many calamities I see coming on our profession. This matter of digging up the dead in Chebacco, and on Boston Neck—The affair in Market-street will never be forgotten. The worst of all is the affair of the canvas bag, found floating down Charles River, containing six dead, without bones. As the present state of the people is, they will never suffer things to go on in this manner. True, it is recommended in the public papers for the aged Doctors to attend to these things, which people will doubtless think is setting the old fox to guard the geese.

Doctor. These things are bad, but let us be patient and still, which at present is best. We will converse upon this subject more hereafter.

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VOL. I. BOSTON, TUESDAY, APRIL 30, 1822. No. 7.

THE PREACHER.—No. III.

ROMANS, 3, 16.

"*Destruction and misery are in their ways, and the way of peace have they not known.*

In our last we described two destructive ways;—the ways of *kings* and *doctors*. We now come to the third;—the way of *priests*, or such as are called *ministers*.

Allowing these destructive ways of kings and doctors should continue for ages, were the men called the ministers of God to administer consolation to the dying, and comfort to such as mourn the loss of their friends, the case would be tolerable; but for men called the *ambassadors of peace*, to come forward, and work destruction more dreadful than the others, or declare God will do it, is what no rational man can be reconciled unto.

Destructive religion, seems a contradiction in terms, and what men ought not to expect.

Multitudes, called ministers of Christ, have made the greatest havoc among mankind;—they have been "grievous wolves, not sparing the flock."

We need not go back to the idolatrous priests, who represented the Gods as angry, and who authorized their priests to slay thousands, or to destroy the children, or offer them a sacrifice to *Moloch*, in the valley of the sons of Hinnom.

Who will say the religious way of the priests of Hindostan is not destructive? There, to be remarkably religious, when a great man dies, his wife or wives, throw themselves on the fire where their husbands are burnt, and die in the flames, that heaven may be theirs in the end, as a reward for their attachment to their husbands, and readiness to part with life, at the call of *Brama*, or some other God of destruction.

Look at the destructive way of the Egyptian priests, who teach the people that crocodiles are gods, and that if they enter their houses, and carry off a child to devour, it is only the sooner to convey the child to paradise, to be blest for ever.

The inhuman butcheries, carried on by the bishops of Rome, the court of inquisition, the cardinals, the jesuits and monks, prove their religious ways destructive to the human race, in every sense of the word. Who can behold the destructive ways of the jesuits in South America, and be silent! How many millions of the innocent natives were destroyed by these pretended friends of the innocent Jesus, who came not to destroy men's lives, and all this under the pretence of that religion, which declares "peace on earth, and good will towards men."

This same destruction, called religion, has been proclaimed and practiced in all countries called *protestants*, in a greater or less degree down to the present time. Witness the destruction caused by bishop Bonner of England, and many others for ages past. How many innocent men, women, and children have been destroyed, because they were not religious, that is, because they were peaceable, would not kill heretics, nor worship as the king and bishop commanded.

This same destruction has been practiced in our own country. Once in Virginia, a law was made, that if a man did not believe in the Trinity, his goods should be confiscated, his children put into orthodox hands, and he suffer three years imprisonment. If any man for three months from the birth of his child, neglected baptism to it, he must pay a fine of two hundred weight of tobacco.

In New England, things ran high and fast in this destructive way. The baptists, by religious people, were whipped, banished, imprisoned, and shut out of their meeting-house. The quakers were banished and hung, with many others in Salem supposed to be witches.

"Ah, (says a modern moderate man, whose way is destructive) those cruel, those destructive ways, under the name of religion, are now at an end, in this country, and in a great measure in other parts of the world." This is by no means the case. Men of understanding, have established a government, which forbids this kind of destruction, or the same would rage now. Priests cannot now destroy. There is now no law for *Calvin* to burn *Servetus* as an heretic, nor can *John Rogers* sentence *Joan Boker* to the flames for heresy; but this same kind of ministers, insist on the way of destruction to this moment. We will not destroy you, we would save you if in our power, but our God will destroy you eternally. You must be doomed to endless misery for not being one of the elect, or for not working your passage to heaven.

Look at sermons now printed! Behold *Dr. Griffin* looking over the brim of the bottomless pit, and taking a peep at the damned in hell, under the controul of "his satanick majesty," as Dr. Baldwin once called the devil. We have frequent opportunities of seeing large congregations feasted with discour-

ses on eternal misery, "dying the death which never dies," as they term it.

It is not uncommon to see a young stripling denouncing endless destruction on all who are not pleased with his public abuse, under the name of the gospel of peace. I was told that a young man at a camp-meeting, in prayer, expressed himself in words to this amount: "Lord we wish you to convert all you can at this meeting, and all who will not repent, Lord, take them by the nape of the neck, and shake them over hell, till they scream like racoons."

Various plans have been laid to make this destructive way, sit easy on the minds of mankind; but all have failed, as destruction shall have an end. *Calvin* said men would be destroyed to the praise and glory of God's vindictive justice. *Arminius* said they would be destroyed because they did not believe, and endure to the end. Some say men will be destroyed for not believing in the trinity, and others say, such as believe ALL will be saved, must be destroyed, or made miserable for such a belief.

The abominable doctrine of endless misery appeared so bad, and eternal salvation for all so much better than had been generally believed, some thought to steer a middle course, and make destruction complete at once. Mr. *Taylor* of Norwich (England) and *Elias Smith* of Portsmouth (N. H.) came forward and told the world, that all who died in unbelief, would be raised at last, and then struck out of being. This pleased many who hated endless misery, and did not believe in the salvation of all men. Many thousands embraced this, and hold to it to the present time. Some of the Christian preachers have reno unced it, and preach endless misery, as a more popular doctrine than the other.

The last end of this way of destruction, is that held by those *Universalists* who call themselves *Restorationists*. They teach that some will go to hell awhile to be punished, or damned a little, and then come out and go to heaven. If this is true, such will sing, if sing they do, unto us who have suffered, been punished, and are now clear, to be destroyed no more. How will this sound with,—"unto him that loved us and washed us from our sins in his own blood?" Just as it sounds now.

It is quite a curiosity to see all these different people, in this way of destruction, and misery, meet in *union*; for prayer, and at the same time to see one who disowns this destructive way, looking on, not allowed to speak, but even blamed for writing his own mind on the subject.

How has my heart been pained to see two of these destructive ways, applied to one man. The sick man has been bled, had his head shaved and blistered, his mouth and tongue is black with mercury, and he near the close of life. In this condition, the minister of destruction stands by his bed-side, saying, if you do not believe, your soul will soon be conveyed by the devil to the regions of eternal misery, there to remain for ever! Poor consolation for a dying man, and all some receive.

In our next we shall notice the way of peace, which such have not known.

"*You use one kind of medicine in all cases.*"

This is a common objection brought against the medicine I use for the sick. Is this charge true? It is in part; though not in every sense. If by the word *medicine*, all vegetables good for the sick is meant, the charge is true. If the objectors by medicine, mean one plant, root, or bark, this is not true. By the word medicine, I mean all calculated to do good to the sick. When we use the word *food, or victuals*, we do not mean bread or meat, but all the variety designed for the relief of the hungry. So in the use of the word *medicine*. It is true that disease is so near a unit, that what will remove one complaint, will remove almost all inward complaints.

People are not at all surprised to find that the sun while melting the snow, is dissolving the ice; taking the frost out of the ground, trees, and rocks, and at the same time giving light, heat, and pleasure to the inhabitants of the earth, and warming all within its influence. The same kind of fire which warms the room, warms its inhabitants, roasts, bakes, fries, or boils the food.

The doctors, who frequently make this objection, are the men who do the same thing. In almost all cases, where I am acquainted, they use about the same thing. Calomel and jallup, salts, squills, physic, blistering, bleeding, seatons, and issues, or going to the country, or the southward for health. These are the main things used for old or young. Sometimes is added laudinum, paragoric, or tobacco tea, as the last resort, before death takes possession of the sick and distressed.

Extract of a letter.

"Persons who belong to the regular standing order, try to ridicule the idea, that it is impossible that you should know any thing about medicine. How can you know any thing say they, having never studied anatomy. How much do the regular doctors to cure a fever, a cholic, a pain in the side, by looking on a few dry bones? Their practice is, when called to a sick man in a fever, first to bleed, then puke with tartar emetic,—one if not two blisters, then follows a dose of calomel and jalup; and if nothing more, that is enough to make the most robust man take his bed. The next thing they give is antimonial wine to create a nausea, and leave a few nitre powders. The sick person after this treatment is generally worse; and then follows a course of mercury, and this is given till the person sinks and dies, or till the doctor says he cannot recover, and leaves him to die. In some cases the person recovers in a measure, but often never recovers his health again, but lingers out a miserable life, and then it is laid to the very bad fever.

I believe you will make as great a revolution in the practice of medicine, as you did with the clergy a few years ago. If Thompson had managed his business as he ought to have done, he might now have been riding in his coach; but it has been his misfortune to quarrel with his friends, and never will be a useful man on account of his bad temper, and odd whims."

TO THE DOCTORS, No. I.

Gentlemen,—The present state of the people, your situation and mine, makes it necessary to address you in this public manner.

From all I can learn, there are four classes of doctors for me to notice.

1st.—Those who say nothing publicly respecting the medicine I administer to the sick. These perhaps may be like the men appointed to write an epitaph on a man's grave-stone, whose character they did not wish to be made public. They wrote, "*SILENCE is WISDOM.*"

2nd.—A second class speak well of it, and do not hesitate publicly to pronounce it good, and a great benefit to the sick.

3rd.—The third class speak well of it, when in company with such as are in favor with it; but when among such as are opposed to it, they use all their influence to set people against it, and say, "*he will kill you*, do not take such medicine, you are ruined if you do, &c."

4th.—The fourth class give their general voice against it, and either ignorantly or wickedly, or both, declare that such medicine is bad, and that no one can be benefited by it, and "*if he attends you, I will do no more.*" They say, "*How does he know, having never studied anatomy nor medicine.*" Like some of ancient times who said, "*Whence hath this man these things, having never known letters?*"

Ye are many, I am but one. You say my mode of practice is wrong. I say yours is wrong. The only way to decide this is, to lay both before the public, and let them judge. You may appoint some one to make the best possible defence in favor of administering *poison* to the sick, and I will take the other side, and shew the bad consequences resulting from the administration of *poison*, from your own books;—and the good arising from administering such vegitables as are designed for the relief of the sick and distressed.

EDITOR.

S. THOMPSON'S PATENT.

Mr. Thompson has proclaimed himself the original discoverer of the medical virtues of the lobelia inflata, cayenne pepper, and what he calls his rheumatic drops, &c. We shall prove that the *lobelia* has been known as a medicine from the days of *Lineus*, that *cayenne* has been known as a medicine nearly one hundred years, and that another person, and not himself had the knowledge of the *rheumatic drops* he obtained a patent for, and communicated that knowlege to him.

OBITUARY.

When a good friend dies, it is customary to have his virtues shine, full drawn, in the newspapers, to relieve the sadness which the notice of his death must occasion. My uncle David—peace to his bones—lies on the hill. He had many peculiarities, which gained him admirers, and was peculiarly fortunate in living and dying a *batchelor*. A great smoker he was; and when he betook him to his favorite business, each corner of his mouth held a segar, and he sat "god of the mists himself had made." His virtues and failings we will let rest beside him, and only let the world know how he made his exit.

When taken sick, a doctor was soon called, and from that minute he doubled his pace to the narrow house. He took pills, sudorific, and soporific; he kept growing worse, till it was concluded to have *four* physicians. They were called, and sat in judgment over him, and at last went to execution.

The first question put to him, was, "Allow me to phlebotomize you, sir?

The old man, looking up, and giving a knowing smile, replied, "Oh yes, in my younger days, I was called pretty good bottom; but now, I fear it is almost over with me."

"You misapprehend me," cries Esculapius; "permit me to extract a little blood from your system."

Uncle David assured him, his brain distracted him a little, but not his blood that he knew of.

The learned Doctor condescended once more to put the question; and bending to the understanding of his patient, said, "I wish to insert the extreme point of my lancet into your vein, and, the puncture made, the blood flowing, will be beneficial."

My uncle was a great mineralogist, and this he thought touching on his favorite science. "What, sir, pumpkins to be dug in veins! No, sir, you have your veins of gold, and of silver, and of iron, and of brass; they are in the earth; but vegetation vegetates on the earth, and pumpkins are found only there, tied by their vines, so that they s'hant roll away."

Æsculapius went to his brethren of the pill and syringe, and sadly reported, that there was no longer hope. But, ah! there was a division in the council; one thought the disorder lay in the head, another in the stomach, a third in the chest, and a fourth thought a similar case never was found in the bills of mortality, and proposed stopping up all the apertures of the body, to prevent the breath escaping before the crisis was over. He being the oldest, his advice was followed; and how uncle David died I can't see, for his whole body was tight shut.

Two days after he was under the sod, four raps at the door were heard, in quick succession, and four long doctors' bills stared me in the face, which all that is left to me by my lamented relative's last will and testament (with Katy Haines' permission) won't pay! So I must lose my uncle, and my money—and *both by the doctors.* *Albany Microscope.*

LEAD, FOR MEDICINE

Dr. Thacher, in his Dispensatory, Page 306, says, "It is obtained in various processes from the ore dug from the earth. Its effects on the body are emaciation, violent colics, paralysis, tremors, contractions of the limbs; as they generally come on gradually, the cause is sometimes overlooked, until it be too late. Poisoning from lead is occasioned, either from liquors becoming impregnated with it, by being improperly kept in vessels lined with that metal, or to which lead has been criminally added to correct its acidity, or among manufacturers, who work much with lead, as painters and plumbers, and who are not sufficiently attentive to avoid swallowing it. The only effectual antidotes to this insidious poison, are antimonial emetics; and after them, the internal use of liver of sulphur, together with vegitable oils, both internally and externally, should be liberally continued.

For the medicinal virtues of lead, see its several preparations.

The preparations of lead, possesing what is here called "*medicinal virtues*," are, white oxide of lead. Red oxide of lead. Semi-vetrified oxide of lead, Acetite of lead, or sugar of lead. Water of acetated letharge, or extract of lead.

From this description of lead, what man is there on earth, who can think that such a poison can possess "medical virtues." The writer says, it produces *violent cholics*, and that it is criminally added to take away acidity, &c. That it is an insiduous poison, &c. Let the candid ask if such a *poison* can be useful to the human body, when applied under the name of medicine.

PENNY-ROYAL.

The excellencies of this very common herb are but little known, in this country; though the greater part of people keep it in their houses.

Culppeper, who wrote upon herbs about one hundred and forty years ago, gives a very extensive account of the properties of it.

The following is from his writings. This herb is under *Venus*. Dioscorides says, that penny-royal makes thin, tough phlegm, warms the coldness of any part where it is applied; and digests raw and corrupted matter. Being mixed with honey and salt, it drives the cold from the lungs and bowels. Drunk with wine, it helps such as are bitten or stung with venemous insects or beasts. Applied to the nostrils, with vinegar, it revives those who are subject to fainting and swoonings. Being dried and burnt, it strengthens the gums. It is good for the gout; being applied to the part affected, until it becomes red. Applied in a plaister, it takes away spots or marks on the face. The decoction helps the itch, by being washed with the same.

The green herb bruised and put into vinegar, cleanses foul ulcers, and takes away the marks of bruises and blows about the eyes and discolourings of the face by fire. Boiled in wine with salt and honey, it helps the toothache. It helps the cold in the joints, takes away the pain, and warms the cold part by be-

ng bound on, after bathing or sweating in an hot-house, or any other way to remove the cold.

Pliny adds, that penny-royal and mint together helps faintings or swoonings, being put into vinegar and applied to the nostrils or put into the mouth. It easeth the head-ache, and pains of the breast and bowels, and prevents the gnawing of the stomach, and inward pains. Being given in wine, it helps the falling sickness. It helps cramps or convulsions of the sinews, being applied with honey, salt and vinegar.

It is good for a cough, being boiled in milk and drunk freely. *Mathiolus* says, the tea of it being drunk, helps the jaundice and dropsy, and all pains of the head and sinews caused by cold. It also helps to clear and quicken the eye-sight. Applied with barley meal, is good for burns. Put into the ears it removes pains caused by cold.

Dr. Thacher says it is good in hysteric and other female complaints. Dr. Withering observes, that the pressed juice of penny-royal, with a little sugar, is an excellent medicine in the hooping cough.

I have always found it an excellent herb, which may be safely used in all cases of cold and obstructions, for old or young, male or female.

Conversation between a mechanic, and the editor.

Mechanic. Sir, I have read several numbers of your paper with attention, surprise, disgust, and pleasure, and now wish for some conversation upon some things contained in the several numbers.

Editor. What has caused all this variety of exercise, in reading the numbers of the medical Newspaper?

Mechanic. I was surprised to find that our regular doctors had for years been giving *poison* to the sick instead of medicine calculated to heal. I was disgusted at such conduct. How many thousands of dollars must have been paid for that which if taken by a well man, would have ruined him; and besides this, how many thousands of valuable lives have been thrown away, in consequence of taking things which a well man could not endure.

I was pleased to find one man willing to come forward and expose these ruinous things to the world. Surely no one thing can be of more consequence to the present generation.

Editor. It was not, and is not now a pleasing task to communicate these things to the public; and nothing but a sense of duty to my countrymen, would have induced me to engage such an host on the popular side. When the first number of my paper was published, I had but six subscribers, though I printed nine hundred, and each number the same. My subscribers have now increased to nearly enough to defray the expences one year.

Mechanic. I think we are in a bad situation, not only on account of the various kinds of poison given us and our children when sick, but in consequence of the great price we must give our regular doctors, if we employ them. It does not appear to me right, for them to set their own prices, and each one be obliged to pay what they say. For instance, one dollar and fifty cents for a visit, and if called up in the night six dollars; and putting a woman to bed, from fifteen to twenty dollars. These things come hard on the common people. What shall be done in such a case as this? If we employ them we must pay them their price.

Editor. The only way I know of is, that which has been done many times in ages past. When the privileged class charged too high for governing what they called the people, they took the government into their own hands, and ruled themselves. This is what the Americans did, nearly fifty years ago; they told George the third his price was too high, and his ruling too hard, and threw off his fatherly care, and set up for themselves. The consequence is, we have government now at our own price. Some of the mechanics in this city, once, as I am told, agreed that they would not work unless people would give them what they had agreed upon. Other mechanics came in, and worked for a smaller price; this soon brought the others down to a proper medium. It is said that in Salem, not long ago, the doctors agreed not to attend to the above business under nine dollars, instead of seven, the former price. Some spirited women determined not to submit to this price, and sent for a doctor from the country, who attended for five dollars. This soon brought the others to the old price. The only way I know of, is for you to let the country physicians know how you are used, and invite them into the city, promise them encouragement, if they will work on reasonable terms. This will soon bring the doctors bills on a level with others who serve the public.

Mechanic. I think such a plan must have a good effect, and I shall use my influence to have it put in operation.

ENVY AND DETRACTION.

There is an odious spirit in many Persons, who are better pleased to detect a fault, than to commend a virtue

The worthiest People are most injured by slanderers; as we usually find that to be the best fruit, which the birds have pecked at.

It is a folly for an eminent Man to think of escaping censure, and a weakness to be affected with it. Fab. Maximus said, He was a greater coward that was afraid of reproach, than he that fled from his enemies.

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MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

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THE PREACHER.—No IV.

ROMANS, 3, 16.

"*Destruction and misery are in their ways, and the way of peace have they not known.*"

We have in former numbers, noticed the ways of *destruction* and *misery*, which men have walked in. We now come to the second thing, viz.

The way of peace, which they have not known.

1. *The way of peace as it respects the government for men to submit to in this life.*

If monarchy is *destructive;* of course the opposite—a *republican government* must be the way of peace, or the only government to make men peaceable, and to cause wars to cease to the ends of the earth. The nature of a *republican government* is peace. First, it declares that all men are born free and equal. Second, it declares friendly intercourse with all nations, entangling alliances with none. Millions for defence, and not a cent for tribute; and as it acknowledges the freedom and equality of all men, and secures that freedom to all peaceable citizens, *peace* must follow of course. A republican government cannot make war with any peaceable nation on earth. If their right is abused, the people can contend for that right; but all they can obtain is their independence. The government of the *United States* cannot overcome any nation to make them tributary; they may help them obtain their freedom, receive them as brethren, to be equally protected with them, and to share with them in all the privileges of freemen.

Almost fifty years have past, since this *way of peace* was adopted in this country; and our peace, prosperity, and happiness, has been unexampled. Once our independence has been encroached upon by the Britons; but they were taught at *Eri*, *New-Orleans*, and many other places, that a peaceable people, under a peaceable government, would not be overcome by such as never knew this way of peace.

The principles of our government, are spreading through the earth, and like the little leaven, "will leaven the whole lump." This way of peace, is a terror to *tyrants* and *priests;* being entirely opposite to their way of war, by which they have their wealth. The principles and spirit of our peaceable government, have done more to reconcile the people to each other, and to destroy the spirit of party, than all the doctrines of sectarians, their zeal for reformations, and proselyting to each sect and party; and but for the mildness and equality of the government, doubtless persecution might have raged to this day, as in those days of hanging quakers and witches, and many other things contrary to the *way of peace.*

People of different religious denominations, acknowledge themselves republicans, and they are so from Monday morning to Saturday night; for one day they are something else; but they imbibe so little of the way of war in one day, that they carry but a small part of their sabbath principles into the week, so that there is less and less of the spirit of war every year. It is about certain that this new leaven of *peace*, will finally purge out the old leaven of malice, so that we shall be a new and peaceable lump, in things political and religious.

This way of peace has almost rooted out the old and hurtful distinction of *federalist* and *republican.* Since the close of the war, these reproachful distinctions have almost dwindled into nothing. As fast as people know this way of peace, they must and will attend to that voice behind them which says, "This is the way, walk ye therein, and ye shall find rest to your souls."

God grant the time may soon come, when this way shall be known through all the earth; that wars may cease, and our feet be guided in this "WAY OF PEACE."

(To be concluded in our next.)

REMARKS ON MEDICINE—NO. I.

THE improvements in medicine, since the revival of learning, have by no means kept pace with those of the other arts. The reason is obvious. Medicine has been studied by few, except those who intended to live by it as a trade. Such, either from a mistaken zeal for the honour of medicine, or to raise their own importance, have endeavoured to disguise and conceal the art. Medical authors have generally written in a foreign language; and those who were unequal to this task, have even valued themselves upon couching, at least, their prescriptions, in terms and characters unintelligible to the rest of mankind.

The contentions of the clergy, which happened soon after the restoration of learning, engaged the attention of mankind, and paved the way for that freedom of thought and inquiry, which has since prevailed in most parts of Europe with regard to religious matters. Every man took a side in those bloody disputes; and every gentleman, that he might

distinguish himself on one side or other, was instructed in divinity. This taught people to think and reason for themselves in matters of religion, and at last totally destroyed that complete and absolute dominion which the clergy had obtained over the minds of men.

The study of law has likewise, in most civilized nations, been justly deemed a necessary part of the education of a gentleman. Every gentleman ought certainly to know at least the laws of his own country: and, if he were also acquainted with those of others, it might be more than barely an ornament to him.

The different branches of Philosophy have also of late been very universally studied by all who pretended to a liberal education. The advantages of this are manifest. It frees the mind from prejudice and superstition; fits it for the investigation of truth; induces habits of reasoning and judging properly; opens an inexhaustible source of entertainment; paves the way to the improvement of arts and agriculture; and qualifies men for acting with propriety in the most important stations of life.

Natural History is likewise become an object of general attention. And it well deserves to be so. It leads to discoveries of the greatest importance. Indeed agriculture, the most useful of all arts, is only a branch of Natural History, and can never arrive at a high degree of improvement where the study of that science is neglected.

Medicine however has not, as far as we know, in any country, been reckoned a necessary part of the education of a gentleman. But, surely, no sufficient reason can be assigned for this omission. No science lays open a more extensive field of useful knowledge, or affords more ample entertainment to an inquisitive mind. Anatomy, Botany, Chemistry, and the *Materia Medica*, are all branches of Natural History, and are fraught with such amusement and utility, that the man who entirely neglects them has but a sorry claim either to taste or learning. If a gentleman has a turn for observation, says an elegant and sensible writer, surely the natural history of his own species is a more interesting subject, and presents a more ample field for the exertion of genius, than the natural history of spiders and cockle-shells.

We do not mean that every man should become a physician. This would be an attempt as ridiculous as it is impossible. All we plead for is, that men of sense and learning should be so far acquainted with the general principles of medicine, as to be in a condition to derive from it some of those advantages with which it is fraught; and at the same time to guard themselves against the destructive influences of Ignorance, Superstition, and Quackery.

As matters stand at present, it is easier to cheat a man out of his life than of a shilling, and almost imposible either to detect or punish the offender. Notwithstanding this, people still shut their eyes, and take every thing upon trust that is administered by any pretender to medicine, without daring to ask him a reason for any part of his conduct. Implicit faith, every where else the object of ridicule, is still sacred here. Many of the faculty are, no doubt, worthy of all the confidence that can be reposed in them; but as this can never be the character of every individual in any profession, it would certainly be for the safety, as well as the honour of mankind, to have some check upon the conduct of those to whom they intrust so valuable a treasure as health.

The veil of mystery, which still hangs over medicine, renders it not only a conjectural, but even a suspicious art. This has been long ago removed from the other sciences, which induces many to believe that medicine is a mere trick, and that it will not bear a fair and candid examination. Medicine, however, needs only to be better known, in order to secure the general esteem of mankind. Its precepts are such as every wise man would choose to observe, and it forbids nothing but what is incompatible with true happiness.

Disguising medicine not only retards its improvement as a science, but exposses the profession to ridicule, and is injurious to the true interests of society. And art founded on observation never can arrive at any high degree of improvement, while it is confined to a few who make a trade of it. The united observations of all the ingenious and sensible part of mankind, would do more in a few years towards the improvement of medicine, than those of the Faculty alone in a great many. Any man can tell when a medicine gives him ease as well as a physician; and if he only knows the name and dose of the medicine, and the name of the disease, it is sufficient to perpetuate the fact. Yet the man who adds one single fact to the stock of medical observations, does more real service to the art than he who writes a volume in support of some hypothesis.

Very few of the valuable discoveries in Medicine have been made by physicians. They have, in general, either been the effect of chance or of necessity, and have been usually opposed by the Faculty, till every one else was convinced of their importance. An implicit faith in the opinions of teachers, an attachment to systems and established forms, and the dread of reflections, will always operate upon those who follow Medicine as a trade. Few improvements are to be expected from a man who might ruin his character and family by even the smallest deviation from an established rule.

If men of letters, says the author of the performance quoted above, were to claim their right of inquiry into a matter that so nearly concerns them, the good effects on Medicine would soon appear. Such men would have no separate interest from that of the art. They would detect and expose assuming ignorance under the mask of gravity and importance, and would be the judges and patrons of modest merit. Not having their understandings perverted in their youth by false theories, unawed by authority, and unbiassed by interest, they would canvass with freedom the most universally received principles in Medicine, and expose the uncertainty of many of those doctrines of which a physician dares not so much as seem to doubt.

No argument, continues he, can be brought against laying open Medicine, which does not apply with equal, if not greater force, to religion; yet experience has shewn, that since the laity have asserted their right of inquiry into these subjects, Theology, considered as a science, has been improved, the interests of real religion have been promoted, and the clergy have become a more learned, a more useful, and a more respectable body of men, than they ever were in the days of their greatest power and splendor.

Had other medical writers been as honest as this gentleman, the art had been upon a very different footing at this day. Most of them extol the merit of those men who brought Philosophy out of the schools, and subjected it to the rules of common sense. But they never consider that Medicine, at present, is in nearly the same situation as Philosophy was at that time, and that it might be as much improved by being treated in the

same manner. Indeed, no science can either be rendered rational or useful, without being submitted to the common sense and reason of mankind. These alone stamp a value upon science; and what will not bear the test of these ought to be rejected.

BUCHAN.

Dr. Thomson's Trial.

The following trial of *Samuel Thomson*, (called by some, *Dr. Thomson*,) is from the "Massachusetts reports" and is given to our readers in addition to what we have before published, concerning that very remarkable man.

Commonwealth versus Samuel Thompson.

"At the beginning of the term, the prisoner *Thompson*, was indicted for the murder of Ezra Lovett, jr. by giving him a poison, called Lobelia, on the ninth day of January last, of which he died on the next day. On the 20th of December, at an adjournment of this term, the prisoner was tried for this offence, before the Chief *Justice*, and the judges *Sewall* and *Parker*.

On trial, it appeared in evidence, that the prisoner, sometime in the preceeding December, came to *Beverly*, where the deceased then lived, announced himself a physician, and possessed an ability to cure all fevers, whether *black*, *grey*, *green*, or *yellow*; declaring that the country was much imposed upon by physicians, who were all wrong—if he was right. He possessed several drugs, which he used as medicines, and to which he gave singular names. One he called *coffee*; another, *well-my-grissle*; and a third, *ram-cats*. He had several patients in *Beverly* and *Salem*, previous to Monday, the second of January, when the deceased, having been for several days confined to his house by a cold, requested that the prisoner might be sent for, as a physician.

He accordingly came, and ordered a large fire to be kindled, to heat the room. He then placed the feet of the deceased, with his shoes off, on a stove of hot coals, and wrapped him in a thick blanket, covering his head. In this situation he gave him a powder in water, which immediately puked him. Three minutes after, he repeated the dose, which in about two minutes operated violently. He again repeated the dose, which in a short time operated with more violence. These doses were all given within the space of half an hour, the patient in the mean time drinking copiously of a warm decoction, called by the prisoner, his *coffee*. The deceased, after puking, in which he brought up phlegm, but no food, was ordered to a warm bed, where he lay in a profuse sweat all night. On Tuesday morning, the deceased left his bed, and appeared to be comfortable, complaining only of debility; and in the afternoon was visited by the prisoner, who administered two more of his emetic powders in succession, which puked the deceased, who during the operation, drank of the prisoner's *coffee*, and complained of much distress. On Wednesday morning, the prisoner came, and after causing the face and hands of the deceased to be washed in rum, ordered him to walk in the air, which he did about fifteen minutes. In the afternoon, the prisoner gave him two more of his emetic powders, with draughts of his *coffee*. On Thursday, the deceased appeared to be comfortable, but complained of great debility. In the afternoon, the prisoner caused him to be again sweated, by placing him with another patient, over an iron pan with vinegar heated with hot stones put into the vinegar, covering them at the same time with blankets. On Friday and Saturday the prisoner did not visit the diseased who appeared to be comfortable, although complaining of increased debility. On Sunday morning, the debility increasing the prisoner was sent for, and came in the afternoon, when he administered another of his emetic powders with his *Coffee*, which puked the deceased, causing him much distress. On Monday he appeared comfortable, but with increasing weakness until the evening; when the prisoner visited him, and administered another of his emetic powders, and in about twenty minutes repeated the dose. This last dose did not operate. The prisoner then administered pearlash mixed with water, and afterwards repeated his emetic portions. The deceased appeared to be in great distress, and said he was dying. The prisoner then asked him how far the medicine had got down, the deceased, laying his hand on his breast, answered *here*: on which the prisoner observed that the medicine would soon get down, and unscrew his navel: meaning, as was supposed by the hearers, that it would operate as a cathartic. Between nine and ten o'clock in the evening, the deceased last his reason, and was seized with convulsion fits; two men being required to hold him in bed. After he was thus seized with convulsions, the prisoner got down his throat one or two doses more of his emetic powders; and remarked to the father of the deceased, that his son had got the *hyps* like the devil, but that his medicine would fetch him down; meaning, as the witness understood, would compose him. The next morning the regular physicians of the town were sent for, but the patient was so completely exhausted, that no relief could be given; the convulsions and the loss of reason continued, with some intervals, until Tuesday evening, when the deceased expired.

From the evidence it appeared that the coffee administered was a decoction of *marsh-rosemary*, mixed with the bark of *bay-berry bush*, which was not supposed to have injured the deceased. But the powder which the prisoner said he relied on in his practice, and which was the emetic so often administered by him to the deceased, was the pulverised plant trivially called *Indian tobacco*. A Dr. French of Salisbury testified that this plant, with this name, was well known in his part of the country, where it was indigenous, for its emetic qualities; and that it was gathered and preserved by some families, to be used as an emetic, for which the roots as well as the stalks and leaves were administered; and that four grains of the powder was a powerful puke. But a more minute description of this plan was given by the Rev. Dr. Cutler. He testified that it was the lobelia inflata of Linnaeus; that many years ago on a botanical ramble he discovered it growing in a field not far from his house in Hamilton; that, not having Linnaeus then in his possession, he supposed it to be a non-descript species of the lobelia; that by chewing a leaf of it, he was puked two or three times; that he afterwards repeated the experiment with the same effect—that he inquired of his neighbour, on whose ground the plant was found, for its trivial name. He did not know of any—but was apprized of its emetic quality, and informed the doctor that the chewing of one of the capsules operated soon as an emetic, and that the chewing more would prove cathartic. In a paper after communicated by the doctor to the American Academy of he mentions the plant with the name of the *lobelia medica*. He did not know its being applied to any medical use until the last September, when being severely afflicted with the asthma, Dr. Drury of Marblehead informed him that a tincture of it had been found beneficial in asthmatic complaints. Dr. C. then made for himself a tincture, by filling a common porter bottle with the plant, pouring upon it as much spirit as the bottle would hold, and keeping the bottle in a sand heat for three or four days. Of this tincture he took a table spoonful, which produced no nausea and had a slight pungent taste. In 10 minutes after, he repeated the portion, which produced some nausea and appeared to stimulate the whole internal surface of the stomach. In ten minutes after, he repeated the portion, which puked him two or three times, and excited in his extremities a strong sensation like irritation—but he was relieved from a paroxysm of the asthma, which had not since returned. He had since mentioned this tincture to some physicians, and has understood from them, that some patients have been violently puked by a tea spoonful of it—but whether this difference arose from the state of the patients, or from the manner of preparing the tincture, he did not know.

SOCRATES' REPLY.

Socrates, when informed of some derogating Speeches one had used of him behind his Back made only this facetious Reply, *Let him beat me too, when I am absent.*

MEDICAL CATECHISM.

Question. What is antimony?

Answer. It is a metal. The pure metal obtained from the ore, is of a silvery white colour, &c.

Q. What is the power of it?

A. "The antimonial metal is a medicine of the greatest power of any known substance; a quantity too minute to be sensible in the most delicate balance, is capable of producing violent effects, if taken dissolved, or in a soluble state."

Q. When was it first used as a medicine?

A. "Its internal use does not seem to have been established till the end of the fifteenth century; and even at that time it was by many looked upon as poisonous."

Q. Are metalic preparations uncertain?

A. "All the metalic preparations are uncertain; as it entirely depends on the state of the stomach, whether they have no action at all, or operate with dangerous violence."

Q. What is the nature of copper in a man?

A. "Its effects, when taken into the stomach, are highly deleterious, and often fatal; and particularly affects the primæ viæ, exciting excessive nausea, vomiting, cholic pains, and purging, sometimes blood. It also produces agitation of mind, headache, vertigo, delirium, and causes fainting, convulsions, paralysis, apoplexy."

Q. What use do doctors make of copper?

A. They make pills of it, to give people in apoplexy; a disease which copper brings on.

Q. How are copper pills made?

A. As follows: "Take of ammoniaret of copper, in fine powders, sixteen grains—bread crumbs, four scruples—solution of carbonate of ammonia, as much as may be sufficient. Beat them into a mass, to be divided into thirty-two equal pills."

THOROUGHWORT.

Eupatorium Perfoliatum—Whoever has used the eupatorium thoroughly, will join in the prevailing opinion, that its increasing reputation, does sufficiently warrant its utility in medicine.

Dr. Thacher says in his Dispensatory, that the "eupatorium possesses active properties and deserves the attention of physicians." How far it may be serviceable for an emetic, neither my experience or information authorize me to assert.

In the postcript of a letter from a gentleman to his brother, written 42 years ago, he says "I have been feverish, sick at the stomach, lost all appetite for food, passed sleepless nights, &c. but hearing accidently of the virtues of boneset *vel* thoroughwort, as it is called, I steeped a handful of the flowers in water and drank the tea; it operated as physic, allayed the thirst, and by God's blessing I am now in good health. N. B. I believe this will be reckoned a great medicine by the time you and myself leave the stage."

Having been informed that Professor Smith, of Dartmouth College, now of Yale, had given it a trial in his extensive rotine of practice, I inquired of his assisting pupil relative to his success; his answer was, "the doctor is enraptured with it, for he uses it for every thing."

Every part of the plant can be employed, but the flowers the most advantageously. In fevers of the typhoid type, the decoction has been given with happy results.

A reputable practitioner has informed me, that one mass of the decoction of thoroughwort flowers might be administered as a vermafuge for children with great success, often producing evacuation per ani and disengaging the worms—so that numbers have been expelled in the course of an hour. In this respect it appears similar to niccotiana.

The decoction is of much celebrity in the country, and is kept by families without distinction, solely for physic. Its operation is sure, gentle, and safe, leaving the patient clear and easy. Nothing can be prescribed that will do more good and less harm, under all circumstances, for a cathartic, than the flowers of eupatorium perfoliatum—indeed the properties of the whole plant are well established.

An ounce of the flowers made in decoction, is generally a sufficient dose.

A good Life doth not silence calumny; but it certainly disarms it.

I'LL DOCTOR THEM.

A physician having been out gunning a whole morning without killing a single bird, his servant begged leave to go into the next field, for he was sure there were some birds there—and, adds he, "if there are, *I'll doctor them.*" "*Doctor them!*" said the master—"what do you mean by that?" "Why, kill them, to be sure, Sir."

ENVY AND DETRACTION.

A clear Conscience fears no Accusation. It is harder to avoid Censure than to gain Applause; for this may be done by one great or wise Action in an Age; but to escape Censure, a Man must pass his whole Life, without saying or doing one ill or foolish Thing.

Envy is fixed only on Merit; and like a sore Eye, is offended with every thing that is bright.

There is seldom any Thing uttered in Malice, which turns not to the Hurt of the Speaker. Ill Reports do Harm to him that makes them; and to those they are made to, as well as those they are made of.

Some have a perfidious trick to ruin a man by *Commendations;* to praise for small things, that they may disparage successfully for greater. It is the worst of malice, says Plutarch, to intermix with reproaches some praises, that the accusations may gain a firmer belief.

Less of wit will serve joined with ill nature, than with good.

Teeth Extracted.

TEETH extracted in a safe and easy manner, at No. 56, Middle-street, at 25 cents each.

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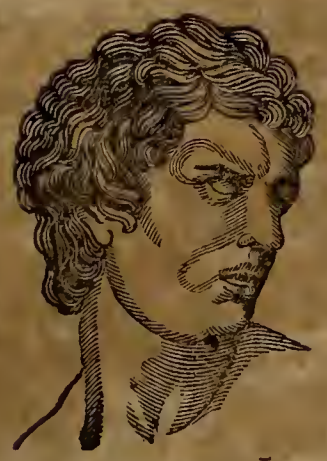

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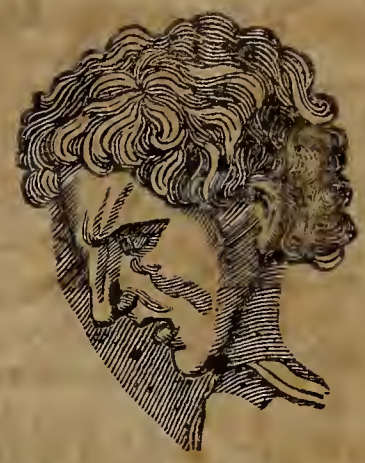


THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, MAY 28, 1822. No. 9.

HISTORY OF MEDICINE—No. I.

[Our readers, are particularly requested to peruse the history of medicine, in this and following numbers; as they will find many important and instructive things, in this history of medicine for more than two thousand years past.—*Editor.*]

"MEDICINE is the art of preventing, curing, or alleviating, those diseases to which the human species are snbjected.

The fabulous history of the ancients derives this art immediately from their gods; and even among the moderns. some are of opinion that it may justly be considered as of divine revelation. But without adopting any supposition of which no probable evidence can be given, we may conclude that mankind were naturally led to it from casual observations on the diseases to which they found themselves snbjected; and that therefore, in one sense at least, it is as ancient as the human race.—But at what period it began to be practised as an art, by particular individuals following it as a profession, is not known. The most ancient physicians we read of were those who embalmed the patriarch Jacob by order of his son Joseph. The sacred writer styles these physicians *servants* to Joseph: whence we may be assured that they were not *priests*, as the first physicians are generally supposed to have been; for in that age we know the Egyptian priests were in such high favour, that they retained their liberty, when, through a public calamity, all the rest of the people were made slaves to the prince.

It is not probabable, therefore, that among the Egyptians religion an medicine were originally conjoined; and if we suppose the Jews not to have invented the art, but received it from some other nation, it is as little probable that the priests of that nation were their physicians as those of Egypt.

That the Jewish physicians were absolutely distinct from their priests, is very certain. Yet as the Jews resided for such a long time in Egypt, it is probable they would retain many of the Egyptian customs, from which it would be very difficult to free them. We read, however, that when king Asa was diseased in his feet, "he sought not to the Lord, but to the physicians." Hence we may conclude, that among the Jews the medicinal art was looked upon as a mere human invention; and it was thought that the Deity never cured diseases by making people acquainted with the virtues of this or that herb, but only by his miraculous power. That the same opinion prevailed among the heathens who were neighbours to the Jews, is also probable from what we read of Ahaziah king of Judah, who having sent messengers to inquire of Baal-zebub god of Ekron concerning his disease, he did not desire any remedy from him or his priests, but simply to know whether he should recover or not.

What seems most probable on this subject therefore is, that religion and medicine came to be mixed together in consequence of that degeneracy into ignorance and superstition which took place among all nations. The Egyptians, we know, came at last, to be sunk in the most ridiculous and absurd superstition; and then, indeed, it is not wonderful to find their priests commencing physicians, and mingling charms, incantations, &c. with their remedies. That this was the case, though long after the days of Joseph, we are very certain; and indeed it seems as natural for ignorance and barbarism to combine religion with physic, as it is for a civilized and enlightened people to keep them separate. Hence we see, that among all modern barbarians, their priests or conjurors are their only physicians.

We are so little acquainted with the state of physic among the Egyptians, that it is needless to say much concerning them. They attributed the invention of medicine, as they did also that of many other arts, to Thoth, the HERMES or MERCURY of the Greeks. He is said to have written many things in hieroglyphic characters upon certan pillars, in order to perpetuate his knowledge, and render it useful to others. These were transcribed by Agathodemon, or the second Mercury, the father of Tat, who is said to have composed books of them, that were kept in the most sacred places of Egyptian temples. The existence of such a person, however, is very dubious, and many of the books ascribed to him were accounted forgeries as long ago as the days of Galen; there is also great reason to suspect that those books were written many ages after Hermes, and when physic had made considerable advances. Many of the books attributed to him are trifling and ridiculous; and though sometimes he is allowed to have all the honour of inventing the art, he is on other occasions obliged to share it with Osiris, Isis, and Apis or Serapis.

After all, the Egyptian physic appears to have been little else than a collection of absurd snperstitions. Origin informs us, that they believed there were thirty-six demons, or gods of the air, who divided the human

body among them; that they had names for all of them: and that by invoking them according to the part affected, the patient was cured. Of natural medicines we hear of none recommended by the father of Egyptian physic; except the herb *moly*, which he gave to Ulysses in order to secure him from the enchantments of Circe; and the herb *mercury*, of which he first discovered the use. His successors made use of venesection, cathartics, emetics, and clysters. There is no proof, however, that this practice was established by Hermes; on the contrary, the Egyptians themselves pretended that the first hint of those remedies was taken from some observations on brute animals. Venesection was taught them by the hippototamus, which is said to perform this operation upon itself. On these occasions, he comes out of the river, and strikes his leg against a sharp-pointed reed. As he takes care to direct the stroke againt a vein, the consequence must be a considerable effusion of blood; and this being suffered to run as long as the creature thinks proper, he at last stops up the orifice with mud. The hint of clysters was taken from the ibis, a bird which is said to give itself clysters with its bill, &c. They used venesection, however, but very little, probably on account of the warmth of the climate; and the exhibition of the remedies above mentioned, joined with abstinence, formed the the most of their practice."

To the Public again---or the Doctor's Trial.

The public have been told that *Samuel Thomson* commenced a suit against the Editor, for a *trespass* on his "*patent medicine*," as he called it. Not far from the time of doing this he published in the Boston *paper* or *papers*, the following as a warning against me, and to prevent the ignorant, from trouble and expense by purchasing medicine of *Elias Smith*, or employing him to administer medicine, "*secured to him by patent.*"

TO THE PUBLIC.

"Whereas *Elias Smith* has been built up and instruced by me in the use of my system and practice, while employed as my agent;—but all authority whatever from me to use my medicine or practice, except in his own family, has long since ceased; and to clear himself of trespass, as I am informed, he denies using the medicine or sytem of practice secured to me by patent; and is suspected of using them by counterfeiting or intermixing them with other things, in order to take to himself the privileges only belonging to me.—This is, therefore, to caution the public against receiving any medicine or information from him under any authority of mine, as the one who uses as well as the vender, is exposed thereby to the penalty of the law.

N. B. Genuine Medicine is kept constantly for sale by my agent, E. DARLING, No. 21, Back Street, who is authorised to use my system of practice, and to sell family rights; and also to use my Electric Machine, which has proved very useful in all obstructed cases.—He is the only agent at present for the town of Boston. SAMUEL THOMSON.

Aug. 20, 1821.

It is about certain that *the Doctor* felt a degree of importance, when he wrote this peice, which he then little thought would vanish on the morning of May, 17, 1822. It is not a small thing to be suspected of *counterfeiting*, as he here states; nor a pleasant thing to be charged with taking that which belongs exclusively to another.

It was at least an unpleasant thing to be taken and held in the Marshal's custody, as I was, until bail on real estate, free from all incumberance, for three thousand five hundred dollars could be obtained. This was my situation for some.

After all this was done, *the Doctor* was not easy, until he had published the above, as a sample of the spirit he possessed.

Having for several years witnessed his manner of treating those who displeased him, it was my determination, never to submit to his rage, if he should happen to be displeased with me, as he had been with others.

Some time in the fore part of the year 1821, he became offended with me, and told others of it. Without telling me of another agent, he first carried away some books: then some bottles, & in a few days after, all his medicine, without ever mentioning the thing to me.

I sent to his new agent for medicine; he refused to sell me any, saying the *Doctor* had forbid his selling me any. I continued preparing medicine, and administering the same to the sick, when called upon. The more he warned the people against me, the more they applied to me; so that it was said, he and his *agent* were almost out of business.

I told his agent, if *the Doctor* put me to any cost, I would publish all the secrets and inconsistencies of his books, and a book which should contain such information as people could depend on. All this has been done, since he laid me under bonds for my appearance at court.

The time set for the trial was in October last. Thinking he might get over his rage, and for other reasons, I thought it best to put the suit over till May; concluding he would upon mature deliberation, drop the action, which I was confident would be against him; as he had once been tried for his life for administering what he charged me with administering; though I never used medicine as it was proved he used it for the young man in Beverly, as mentioned in our last number.

Notwithstanding all these things, *the Doctor* was determined to have his *patent* tried—saying to an acquaintance of his, "I must put *Smith* down, or he must put *me* down. On the day of the trial, (May 17th 1822) the Doctor appeared in Court, with all the force he could muster; *lawyers*, *witnesses*, a writ about a yard long, and all the patent he obtained at Washington. My force consisted in a good cause; a learned and active lawyer, about two witnesses to each particular I meant to prove, if called upon.

One of his lawyers, endeavoured to open the case, read the writ, and stated what they expected to prove to the judge and jury, as to the trespass of Smith, &c. &c. &c. The learned Judge called on the lawyer to produce the patent for the *Doctor's* new discovery. He read over a kind of confused mass, called six numbers, and what they would do, &c. The Judge observed that there was no *patent*, though there might be good medicines described. He finally decided, without the plea of lawyers, or the verdict of the jury, that *the Doctor* had no *patent*, and of course, there was no cause of action. This ended the matter, as there was no ground for such a prosecution The whole time taken up, in deciding this mighty affair, I judge to be about half an hour.

After about nine years of worry, threatening and advertising individuals, it comes out that other men have as much right to prepare and use medicine, as *the Doctor*.

SUDDEN AND JOYOUS DEATH ! ! ! !

Died, suddenly, on Friday the 17th inst. between the hours of 9 and 12 o'clock, A. M. in Boston, (old Court House,) not much lamented, Doctor Samuel Thomsons' Patent, for the exclusive right of using *herbs*, Nos. 1 2, 3, 4, 5, 6.

This death was occasioned by an unexpected *blow*, unseen until too late to be prevented. This *Patent* was by the Doctor considered an insurance of the income of herbs, seeds, barks and roots, to him and his heirs for years to come.

The death of this *patent* must be more severely felt by the Doctor than would have been the death of his wife, whom he has di-

vorced, being desirous to get rid of her sooner than death would remove her.

This death must cause great and constant grief to the *doctor*, as it was expected it would be his companion, income, and comfort, after getting rid of his house, farm, wife and children, in the mannner he has. But alas, it is dead, and no resurrection can rationally be expected.

We may suppose that the Doctor has occasion for the following lamentation, not altogether unlike that of David, for his son Absalom.

"O my *patent*, my patent, my six numbers! How art thou fallen, fallen!! To rise no more! My only hope in old age, when grey hairs are upon me! Art thou gone forever! Cannot the *President* of the United States and Congress revive thee, or raise another from thy ashes! Can I not get that renewed which never was! O my patent! How much I have endured for thee! For thee in prospect, I have suffered in Newbury jail, and in Salem been tried for my life! Since thou becamest mine in 1813, how have I on thy account, triumphed over mine enemies, thinking thou wast my friend,and my sure inheritance. How have I rallied the doctors! How many twenty dollars have I obtained by thee from individuals, and four hundred dollars from the town of ———, with many other valuable acquisitions.

How have I by thee routed *Drew*;—put down *Holman*, advertised *Stevens*, and laboured in vain to put down *Smith*! With thee in my possession, I thought to do according to my will, (right or no right) and according to my will put up or down whom I pleased, with out giving any account of my matters.

O my Patent!—But for that *inflexible* Smith, whom I could not *scare*, *flatter* nor *drive*, thou wouldst have long,long been mine; but he was stubborn and thou art gone!

Ah, where now are all my boastings of a victory over him! He is where by thee I expected to be—and by thy death, I am now where I should have situated him.

Art thou dead! Art thou gone forever!—Alas! my likeness and motto—("*His system and practice originating with himself!*" Must my sign of Patent Medicines, at No. 21, Back Street, come down! Are all my agents gone! Can I no longer refuse money for "*my medicine*," secured to me by patent! when I am unreasonably offended with any one! Must all my right of medicine, valued in thy life time at thousands, now become an incumbrance of the garret! Ah, whither shall I flee! Wo is me, I am undone!

O my *Patent*! Thou wast never real, thou wast a *phantom*, thou didst never exist but in name, and in this now thou art gone, and I am left alone to mourn for thee in silence.

"*I am going into the Country for my Health.*"

This has become quite a fashionable thing. at the present day. A a man or woman in the seaport is taken sick, or does not enjoy good health. They apply to a Doctor for help; he directs pills, powders, blisters, issues, seatons, calomel, spare diet, &c. enough to bring down a well man; and all to no good purpose. "Doctor what shall I do? I am no better, and I do not know as I shall ever pay you, my bill is now so large." You had better go into the country, or to the Sonthward, or to Europe,or up the Straights, or to Africa. In the country, where the seaport people are sent, they are sick, and are directed to take salts, arsenic, squills, &c. &c. They are no better. "What shall I do Doctor?" You had better go to the salt water; take a change of air, go on the water, and be sea-sick. They do all this, and feel a little better for a while, and then, after all this trouble and expense, they still say, "Doctor, I am no better."

If going into the country is the *best Doctor*. why not take this first, and save the other trouble and expense.

This mode of treating the sick, puts me in mind of a whimsical man who imagined the devil lived in his house, and concluded to move away to get rid of him. After loading up his goods, and getting ready to go, some one spake out from the cart, "we are all going together." The man, thinking it was the devil, which spake replied, "Well if you are going, I will stay, for if I must have your company, I may as well have it here as in any other place." When people go into the country for their health, they carry all the cause of their sickness with them. Filthy garments do not loose their filth by carrying them into the country, but by cleansing them. Remove the cause of sickness, and a man will be well in any place. Remove the cause and then enjoy health wherever you are. "First make clean the inside of the cup."

REMARKS ON MEDICINE—NO. II.

I know it will be said, that diffusing medical knowledge among the people, might induce them to tamper with Medicine, and to trust to their own skill instead of calling a physician. The reverse of this, however, is true. Persons who have most knowledge in these matters, are commonly most ready both to ask and to follow advice, when it is necessary. The ignorant are always most apt to tamper with Medicine, and have the least confidence in physicians. Instances of this are daily to be met with among the ignorant peasants, who, while they absolutely refuse to take a medicine which has been prescribed by a physician, will swallow, with greadiness, any thing that is recommended to them by their credulous neighbors. Where men will act even without knowledge, it is certainly more rational to afford them all the light we can, than to leave them entirely in the dark.

It may also be alledged, that laying Medicine more open to mankind would lessen their faith in it. This would indeed be the case with regard to some; but it would have a quite contrary effect upon others. I know many people who have the utmost dread and horror of every thing prescribed by a physician, but who will, nevertheless, very readily take a medicine which they know, and whose qualities they are in some measures acquainted with. Hence it is evident, that the dread arises from the doctor, not from the drug.—Nothing ever can or will inspire mankind with an absolute confidence in physicians, but an open, frank, and undisguised behavior. While the least shadow of mystery remains in the conduct of the Faculty, doubt, jealousies, and suspicions, will arise in the minds of men.

No doubt, cases will sometimes occur where a prudent physician may find it expedient to disguise a medicine. The whims and humours of men must be regarded by those who mean to do them service; but this can never affect the general argument in favor of candor and openness. A man might as well alledge, because there are knaves and fools in the world, that he ought to take every one he meets for such, and treat him accordingly. A sensible physician will always know where disguise is necessary; but it ought never to appear on the face of his general conduct.

BUCHAN.

DARK SAYING.

The Doctor,—has got his likeness engraved on copper.—Underneath is the following—

"SAMUEL THOMSON—BOTANIST."

"*His System and practice originating with himself.*"

Some one, skilled in dark sayings, is requested to give us an explanation of this, if they can.

Question. Would it not be proper for *the Doctor* to take off the word *Patent*, on his Sign, at No. 21, Back-Street,---or take down the Sign?

MEDICAL POCKET BOOK, &c.

Just published, and for sale at No. 56, Middle-ttreet, Boston; a valuable work, entitled, "*The Medical Pockct Book, Family Physician, and Sick Man's guide to Health.*" By ELIAS SMITH. Price five dollars.

This valuable work, consists of three parts; 1. The different kinds of Vegitable Medicine, used by the author. 2. The manner of preparing and using them. 3. A description of the various diseases in which they are used, and the manner of applying them for the relief of the sick.

The different parts are made so plain, that in a great variety of cases, those who have the book, may prepare and use medicine without applying to any physician whatever.

The public have now no occasion to fear that *Mr. Thomson* will prosecute them for using such medicines as are in this work described, though he has so often threatened them; as *the Court* has decided that he has *no Patent* for any kind of Medicine.

This Book can be sent by mail, in a pamphlet form, to any part of the country; though the law does not allow bound books to be sent by mail. Any person wishing them, by enclosing five dollars by mail, will have them forwarded punctually as they direct.

Orders for the Books bound, according to the above conditions, will be attended to punctually.

To the Friends of the Medicine of our own Country.

It is proposed by several in Boston to form a Botanic Society, for the purpose of obtaining useful knowledge of Disease and Medicine, to expose hurtful practices, obtain the best Medicine, and the best mode of using the same.

The same might bedone by the members of the societies who were once formed, in Eastport, Portland, Portsmouth, Philadelphia, and other places, that are now scattered, and done away.

ENVY AND DETRACTION.

Philip of *Macedon* said, He was beholden to the *Athenian* Orators for reproving him; for he would endeavour both by Words and Actions to make them Lyars. And *Plato*, hearing it was asserted by some Persons that he was a very bad Man, said, I shall take Care to live so, that no body will believe them.

Nothing is truly infamous, but what is wicked; and therefore, Shame can never disturb an innocent and virtuous Mind.

The surest Sign of a noble Disposition is, to have no Envy in one's Nature.

Tis an excellent saying of *Antoninus*, the great *Emperor* and *Philosopher*, No Man was ever unhappy for not prying into the Actions and Conditions of other Men; but that Man is necessarily unhappy, who doth not observe himself, and consider the State of his own Soul.

Our industrious Search and Inquiries should chiefly be employed about our own Affairs at home; for here we shall find so many Offences in our Conversation, such Variety of Perturbations in our Souls and manifest Failures in our Duty, that it will take up so much Time to reform them as not to leave us any Leisure to be Impertinent or Ill-natured in remarking upon the Faults of others.

The Public are informed, that the Editor keeps constantly on hand, genuine Vegitable Medicines, (free from Patents,) at No. 56, Middle-st. Boston. Among the Many are the following—

Vegitable Powders.

These Powders are designed to warm the stomach and bowels, to remove pain, and in the first stages of fever to throw it off; to quicken the circulation of the blood, and are peculiarly useful to such as are troubled with cold hands and feet, particularly females. They are done up in ounce papers, with directions for using them. Price 20 cents per oz.

Vegitable Elixir.

This is a valuable medicine, in a great variety of cases, and is safe in all conditions.

It is useful in the following cases. For pain in the head, teeth, stomach, bowels, or limbs. In cases of the rheumatism and swellings of the joints, it gives great relief. In cases of cramps in the stomach, bowels, and limbs, it affords immediate relief. Applied to cuts, bruises, and slight burns, it effects a speedy and easy cure. Applied to warts, it removes them. People troubled with weakness and pain in their backs, will find relief by bathing with it 2 or 3 times a day. It will cure a recent relax, by taking a table spoonful, 2 or 3 time in a day.

Vegitable Ointment.

This is designed wholly for outward applications, and is good for callouses, swellings, sprains, bruises, tightness of the sinews, stiffness of the joints, and for corns.

Vegitable Bitters.

These Bitters are useful for jaundice, loss of appetite, indigestion, pain in the stomach and bowels, costiveness, swellings in the bowels, &c. they are safe in all conditions for male or female. Price 50 cents per junk bottle.

In addition to these, may be had at No 56, Middle-street, Salve of an excellent quality—Cough Powders—Syrup for Dysentary. &c.

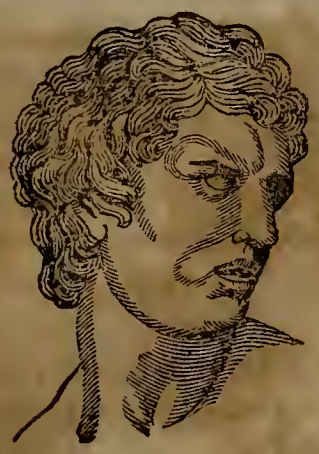
To Readers and Correspondents.

☞The Preacher No. 4, is omitted for want of room. It will appear in our next.

The first Book of *Samuel*, chapter first, is received, and will be attended to, in its place.

Teeth Extracted.

TEETH extracted in a safe and easy manner, at No. 56, Middle-street, at 25 cents each.



MEDICAL NEWS-PAPER; OR, THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, JUNE 11, 1822. No. 10

THE PREACHER....No. V.

ROMANS, 3, 16, 17.

Destruction and misery are in their ways, and the way of peace have they not known.

We now come to the last part of our subject, in two particulars, viz. the way of *peace*, as to *medicine* and *religion*.

1. As it respects *medicine*, or relief for the sick and distressed.

It is certain that the common fashion of administering mineral and vegetable *poison*, is not the way of peace, nor does this give relief to the sick and distressed.

The most concise and correct description of the *way of peace*, as it respects *medicine*, that I know of, is that recorded in Ecclesiasticus, chap. 38, verses 1 to 15, in the following words—

"Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him. For of the Most High cometh healing, and he shall receive honor of the king: the skill of the physician shall lift up his head; and in the sight of great men shall he be had in admiration. The Lord hath created medicines out of the earth, and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honored in his marvellous works. With such doth he heal men, and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is PEACE over all the earth.

"My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness, give a sweet savour, and a memorial of fine flour, and make a fat offering, as not being. Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the Lord that he would prosper that which they give for ease and remedy to prolong life. He that sinneth against his Maker, let him fall into the hand of the physician."

Here are three things;—the two first to produce the third, which is *peace*.

1. The Physician whom God hath created. A man to be a physician must be made for it. There are many men called *Doctors*, whom the Lord never made to administer medicines which grow out of the earth; of course they administer poison instead of medicine.

2. The medicine which will relieve the pained, grows out of the earth. This the writer knew. Men are made of that which grows. They are fed and clothed with the same; and if they are cured when sick, it must be done by medicines which grow out of the earth. There is perhaps no country which produces food for its inhabitants, but produces medicine suited to the case of all that are sick. These medicines are said to be created out of the earth, and not dug from mines in the bowels of the earth. With such men are healed, relieved from pain, and brought to a state of peace. These are mentioned by David. Psalms 104, 14. "He causeth the grass to grow for the cattle, and HERBS for the service of man."

This way of peace is not generally known by such as attend the sick, as these things are neglected, and mineral and vegetable poison given instead of medicine. There is now a foundation laid in this country for the Doctor, the Apothecary, and the sick to remain in ignorance of all that is administered to the diseased. The New American Dispensatory tells how to prepare medicines, &c. but not what they are for—of course the apothecary cannot know, nor the sick man, and if the young Doctor learns enough to administer what some one has written, this will prove them all in ignorance together.

It appears to me that the Doctors in general are as ignorant of the nature of disease, and what ought to be the right operation of medicine, as Nichodemus was of being born again, though a master of Israel. If not, why do they give cooling things when a person is too cold? Why take away the blood, when the man has not blood enough? Why give the same poison to a sick man, which if given to a well man, would soon end his life. How often is it said, "I have given him mercury, arsenic, or opium enough to kill ten well men." Why is it that the people so often say—"The Doctor has killed that man." To me the reason is, because they have not known the "*way of peace.*"

3. The "*way of peace,*" as it respects *religion*. We have proved that the great vari-

ety of doctrines, and sectarian principles, have produced wars, troubles, divisions, and contentions; so that neither of them are the way of peace. The gospel proclaims the way of peace;—"On earth PEACE, good will towards men"—A general union among mankind, is the only way of general peace. This way Paul has described in the following words—Eph. 2. 14, 15, 16, 17. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making PEACE. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached PEACE to you which were afar off, and to them that were nigh. The Jews and Gentiles were at war with each other, or among themselves. The law given to the Jews separated them from all the nations of the earth. They dwelt alone and were not reckoned among the nations. Jesus was appointed to abolish this law, and thereby slay the enmity, and in himself to make of Jew and Gentile one new man, and so to make peace. Both reconciled to God in one body, will make one new man, which will give men peace in their minds, and make them at peace with God, that good may come to them.

The more men are divided, the more war there will be; the more they are united, the more peace they will enjoy.

It is evident that the greater part of mankind are ignorant of this way of peace, as they too generally oppose it, and consider the doctrine of universal reconciliation false doctrine, even the doctrine of devils. Let men know this way of peace, and then joy will be unspeakable, and full of glory. The time will come when all shall know the Lord, and then great shall be the peace of his children.

Let all men know a peaceable *government*, the *medicine* which will give peace to the sick, and the *doctrine*, which teaches peace by making all one in Christ, and the truth of this declaration would soon be known and enjoyed. Isa. 57. 19. "I create the fruit of the lips; *peace*, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him."

HISTORY OF MEDICINE—No. II.

The Greeks too had several persons to whom they attributed the invention of physic, particularly Prometheus, Apollo or Pæan, and Æsculapius; which last was the most celebrated of any. But here we must observe, that as the Greeks were a very warlike people, their physic seems to have been little else than what is now called *surgery*, or the cure of wounds, fractures, &c. Hence Æsculapius, and his pupils, Chiron, Machaon, and Podalirius, are celebrated by Homer only for their skill in curing these, without any mention of their attempting the cures of internal diseases. We are not, however, to suppose that they confined themselves entirely to surgery. They no doubt would occasionally prescribe for internal disorders; but as they were most frequently conversant with wounds, we may naturally suppose the greatest part of their skill to have consisted in knowing how to cure these. If we may believe the poets, indeed, the knowledge of medicine seems to have been very generally diffused. Almost all the heroes of antiquity are reported to have been physicians as well as warriors. Most of them were taught physic by the centaur Chiron. From him Hercules received instructions in the medicinal art, in which he is said to have been no less expert than in feats of arms. Several plants were called by his name; whence some think it probable that he found out their virtues, though others are of opinion that they bore the name of this renowned hero on account of their great efficacy in removing diseases. Aristæus king of Arcadia was also one of Chiron's scholars; and is supposed to have discovered the use of the drug called *silphium*, by some thought to be asafætida. Theseus, Telamon, Jason, Peleus, and his son Achilles, were all renowned for their knowledge in the art of physic. The last is said to have discovered the use of verdegrise in cleaning foul ulcers. All of them, however, seem to have been inferior in knowledge to Palamedes, who hindered the plague from coming into the Grecian camp after it had ravaged most of the cities of Hellespont, and even Troy itself. His method was to confine his soldiers to a spare diet, and to oblige them to use much exercise.

The practice of these ancient Greek physicians, notwithstanding the praises bestowed on them by their poets, seems to have been very limited, and in some cases even pernicious. All the external remedies applied to Homer's wounded heroes were fomentations; while inwardly their physicians gave them wine, sometimes mingled with cheese scraped down. A great deal of their physic also consisted in charms, incantations, amulets, &c. of which, as they are common to all superstitious and ignorant nations, it is superfluous to take any farther notice.

In this way the art of medicine continued among the Greeks for many ages. As its first professors knew nothing of the animal economy, and as little of the theory of diseases, it is plain, that whatever they did must have been in consequence of mere random trials, or empericism, in the most strict and proper sense of the word. Indeed, it is evidently impossible that this or almost any other art could originate from another source than trials of this kind. Accordingly, we find, that some ancient nations were accustomed to expose their sick in temples, and by the sides of highways, that they might receive the advice of every one who passed. Among the Greeks, however, Æsculapius was reckoned the most eminent practitioner of his time, and his name continued to be revered after his death. He was ranked amongst the gods; and the principal knowledge of the medicinal art remained with his family to the time of Hippocrates, who reckoned himself the seventeenth in a lineal descent from Æsculapius, and who was truly the first who treated of medicine in a regular and rational manner.

Hippocrates, who is supposed to have lived 400 years before the birth of Christ, is the most ancient author whose writings expressly on the subject of the medical art are preserved; and he is therefore justly considered as the father of physic. All the accounts which we have prior to this time, if not evidently fabulous, are at the utmost highly conjectural. Even the medical knowledge of Pythagoras, so much celebrated as a philosopher, can hardly be considered as resting on any other foundation. But from the time of Hippocrates, medicine, separated from philosophy and religion, seems to have assumed the form of a science, and to have been practised as a profession. It may not, therefore, be improper to give a particular account of the state of medical knowledge as transmitted to us in his writings. The writings of Hippocrates, however, it may be remarked, are even more than preserved. Nor is it wonderful that attempts should have been made to increase the value of manuscripts, by attributing them to a name of such eminence. But although what are transmitted to us under the title of his works may have been written by different hands, yet the presumption is, that most, if not all of them, are of nearly as early a date, and contain the prevailing opinions of those times.

OPPOSITES.

When men of the same profession give different testimonies to the same thing, it is reasonable to conclude there must be a lack of knowledge, consistency, or honesty. One Doctor says, *Smith's* mode of treating the sick is good—another says, it is bad, and will kill you—another considers it indifferent—"If it does you no good, it will not hurt you. My medicine will do you no good, his may, or will not hurt you."

Sweating, says one, is a good thing—it will kill you, says another. He can do more than any of us, adds the Doctor. I advise you to apply to him, is the language of another of the order. His medicine is good in skilful hands. His medicine is rank poison, is the testimony of one ; and death will follow if he does any thing for you.

Such language from men whom people think have in their hands the power of life and death, will eventually make them contemptible and base in the sight of all the people. There are several facts, relating to this business.

1. There is not an article I use, but is kept in some of the apothecary's shops in Boston, and by some of the medical doctors declared good for the diseased.

2. It is certain that almost every person I attend, is by vegetable medicines restored to health. My time is so much taken up in attending the sick, that I have no cause of complaint on account of the want of business. If the Doctors are as fully employed, they have enough to do.

3. It is certain, according to the statement of the board of health, that in the year 1821, fourteen hundred and twenty died in Boston, and it is as certain that not more than from three to six died in that time, which I attended; and it is also certain, that these were so far gone before they applied to me, that no one thought they could be restored to health ; and it is also certain, that while receiving medicine from me, they were relieved, though they could not be cured.

4. It is certain, that my method of treating the sick is coming more into use every year, not only in Boston, but in various parts of the country. This is a certain sign of its usefulness among the people, when it is administered.

5. It is certain that the people are less alarmed as it spreads, and that the fears of the Doctors increase. Witness *Orlando's* alarm on account of the increase of *quackery*, as published in the Palladium.

Let these things be duly considered by a candid public, and then judge.

"HE WILL KILL YOU."

That people of little or no knowledge of disease or medicines, should use this language, is not strange ; but for this to be the language of "professional men"—men who profess a knowledge of disease and medicine, is unbecoming, and absurd.

It is a common thing to hear the following from sickly people.—"I have seen our family doctor, and told him I had thought of applying to you. He appeared surprised, and exclaimed," "*He will kill you !*—If you take his medicine, you will soon be carried to Copps' hill." A man who will talk in this manner, must in my view be very ignorant of the subject he speaks of, or wicked in saying what he ought to know or does know is false.

I ask, who attends the sick in Boston? The answer is, "about fifty regular Doctors." Do any die whom they attend ? Most certainly. Almost all who die are attended by them. There is, perhaps, no day but from one to six die. Let the friends of the deceased be asked, who attended your husband, wife, child, &c. ? Will they say it was *Smith* ? "No, I had a good Doctor, but he could not save life." No, not with opium, arsenic, nor tobacco tea.

Notwithstanding all these things, multitudes appear as stupid as is possible for the most stupid to be. That mode, which never brings death they fear, and that which the Doctors say will kill a well man, they fear not to receive, though they often see it produce *death*, when given to their friends.

☞*A Singular Way to Cure.*

A young female strained her hand so that it became stiff, and she was unable to use her hand and arm much. She applied to a professedly skilful Doctor for help. He put something on the cords of her wrist, and in the palm of her hand, which made two bad sores, and so contracted the cords that her fingers and wrist were drawn up, and could not be straightened ; and the arm, hand and fingers, became worse than before the sores were made. She remained in this situation about five months, in which time she was nothing bettered, but rather grew worse.

I ask, what kind of sense, reason, philosophy, or mercy can there be in such a mode of treating a limb in such a situation as this? None. The *caustic,* or whatever was put on, took away the action of the parts already weakened by the strain and cold ; but could not possibly restore the injured limb to its natural state. If this is the effect of *skill* or *art*, woe to the sick who are treated according to *art* and contrary to *nature !*

QUICKSILVER.

"All the preparations of quicksilver, taken internally, are anti-venereal, alterative, deobstruent, and vermifuge. Taken freely they induce salivation. The preparations now directed by the college are, *Acetated, Muriated.* Mild muriated, or *Calomel Pills of. Red sulphurated.* Vitriolated. As an emetic. Also an errhine. *With chalk. With sulphur.* The following are for external use. *Red nitrated. White calx of. Ointment of, milder and stronger. Ointment of nitrated. Ointment of white calx of. Plaster of ammoniacum with. Plaster of litharge with.*"

(Elliot's Med. Pocket Book.)

A MAN,

Who is continually searching after others' faults, is a man continually faulty himself.

A man who continually complains of the government, and individuals, is a man whom the government and individuals have occasion to complain of.

A man who endeavors to lessen the *influence, reputation,* or *usefulness* of others, is a man who has no *influence, reputation,* or *usefulness* to lessen.

A man who is continnally laboring to torment others, is himself continually tormented. A man who rejoices at the calamity of others, is himself sunk, or sinking into calamity.

A man who uses low language, is employed in mean low things, and keeps mean low company, is himself mean and low, and is so considered by the few honorable who know him.

He that is first in his own cause seemeth just, but his neighbor cometh and searches him.

He that diggeth a pit shall fall therein, and he that removeth an hedge, a serpent shall bite him.

Let not him that putteth on the harness, boast as him that putteth it off.

A man that beareth false witness against his neighbor, is a *maul*, and a *sword*, and a sharp arrow.

He that hath no rule over his own spirit, is like a city that is broken down, and withou walls.

SUPPOSING

An Editor should be so in the arrear to the printer, that he could not pay him for past services ; supposing the Editor should apply to a professed Doctor, for the loan or advance of four or five hundred dollars ; with this as a condition, that the professed Doctor, should be a kind of silent Editor ;—supposing the Editor should pay, in printing books which would not sell; or supposing a Doctor should write so as to lessen the influence of both, if any they have ; or supposing the professed Doctor should lose his money.—What then ?

RED RASPBERRY LEAVES.

This plant receives its name from the color of the fruit it bears. Another kind bears black berries. This belongs to the class of plants good for canker. The leaves, dried, and made into a strong tea, are good to remove canker from the mouth, throat, stomach, bowels, and other parts of the body. In the dysentery it is very useful. In the first stages of that disease, I have frequently relieved people by giving them a strong tea made of the leaves.

When a poultice to remove canker, or what is called proud flesh, is needed, this tea is good to make it with. In such a case, or for a burn, make a strong tea of the leaves, and thicken it with pounded crackers, or white bread, and apply it, renewing it as often as is needed, till the canker is removed.

Children who have sore mouths, ought to be washed with it often. If they are troubled with canker or humors in the skin, the sores should be washed with this tea. If they have canker in the throat, stomach, or bowels, or are troubled with a relax, the tea, drank frequently, will generally remove the complaint.—It may be sweetened, and a little milk added, when needed to make it more palatable.

A SINGULAR TEXT.

Job, 31. 36, 37. "And that mine adversary had written a book; surely I would take it upon my shoulder, and bind it as a crown to me; I would declare unto him the number of my steps; as a prince would I go near unto him."

Job was a man of such integrity, such faithfulness, and good conduct, that he considered his enemies wrong, and their opposition was a witness in his favor, as he knew that they would never oppose him in a *wrong*, nor love him for doing *right*. He thought that a book written against him by his enemies, would be as honorable as a crown placed upon his head by his friends. He says that in such a case he would contradict his statements, by declaring his public life and his kindness to the distressed. That he would approach his adversary as a prince, whose glory it is to pass over transgressions, instead of representing every error as an unpardonable crime.

Some men are so obscure, low, mean, and useless; that their whole aim is, either to represent others so, or make them so. Like the envious man, who was willing to lose one of his own eyes, if it might be the means of another's losing both his.

ENVY AND DETRACTION.

If we well knew how little others enjoy, it would rescue the world from one sin; there would be no such thing as envy upon earth.

He that values himself upon conscience, not opinion, never heeds reproaches. When I am ill spoken of, I take it thus; if I have not deserved it, I am never the worse; if I have, I'll mend.

The contempt of injurious words stifles them; but resentment revives them.

A man that hath no virtue in himself, envieth it in others.

In the business of tale bearing, a lyar hath as much credit as any; for slander hath more power to persuade, than either reason or eloquence.

Ill-will never speaks well, nor doth well. The failings of good men are commonly more published in the world than their good deeds; and one fault of a well deserving man shall meet with more *reproaches*, than all his virtues *praise*: such is the force of Ill-will and Ill-nature.

Censure is the tax a man pays the public for being eminent.

When any man speaks ill of us, we are to make use of it as a caution, without troubling ourselves at the calumny. He is in a wretched case, that values himself upon other people's opinions, and depends upon their judgment for the peace of his life.

I do not allow of envy, (said Euripides;) but for good I would be envied.

It is in the power of every man to preserve his probity; but no man living has it in his power to say, that he can preserve his reputation, while there are so many evil tongues in the world ready to blast the fairest character; and so many open ears ready to receive their reports.

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while: There is power in ambition, and pleasure in luxury, and pelf in covetousness; but envy can give nothing but vexation.

A man that lives in a glass house, should be careful how he throws stones.

What a dust we make, said the fly upon a chariot wheel.

Teeth Extracted.

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THE

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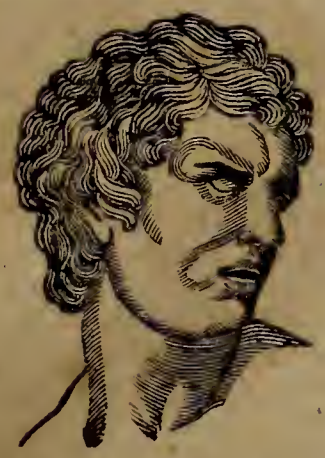

MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, JUNE 25, 1822. No. 11

HISTORY OF MEDICINE—No. III.

According to the most authentic accounts, Hippocrates was a native of the island of Cos, and born in the beginning of the 88th Olympiad. In the writings transmitted to us as his, we find a general principle adopted, to which he gives the name of *Nature*. To this principle he ascribes a mighty power. "Nature (says he) is of itself sufficient to every animal. She performs every thing that is necessary to them, without needing the least instruction from any one how to do it. Upon this footing, as if Nature had been a principle endowed with knowledge, he gives her the title of *just*; and ascribes virtues or powers to her, which are her servants and by means of which she performs all her operations in the bodies of animals; and distributes the blood, spirits, and heat, through all parts of the body, which by these means receive life and sensation. And in other places he tells us, that it is this faculty which gives nourishment, preservation, and growth to all things.

The manner in which nature acts, or commands her subservient power to act, is by attracting what is good and agreeable to each species, and by retaining, preparing, and changing it; and on the other side in rejecting whatever is superfluous or hurtful, after she has separated it from the good. This is the foundation of the doctrine of depuration, concoction, and crisis in fevers, so much insisted upon by Hippocrates and other physicians. He supposes also, that every thing has an inclination to be joined to what agrees with it, and to remove from every thing contrary to it; and likewise that there is an affinity between the several parts of the body, by which they naturally sympathize with each other. When he comes to explain what this principle called *nature* is, he is obliged to resolve it into *heat*, which, he says, appears to have something immortal in it.

As far as he attempts to explain the causes of disease, he refers much to the humors of the body, particularly to the blood and the bile He treats also of the effects of sleep, watchings, exercise, and rest, and all the benefit or mischief we may receive from them. Of all the causes of diseases, however, mentioned by Hippocrates, the most general are diet and air. On the subject of diet he has composed several books, and in the choice of this he was exactly careful; and the more so, as his practice turned almost wholly upon it. He also considered the air very much; he examined what winds blew ordinarily or extraordinarily; he considered the irregularity of the seasons, the rising and setting of stars, or the time of certain constellations; also the time of the solstices, and of the equinoxes; those days, in his opinion, producing great alteration in certain distempers.

He does not, however, pretend to explain how, from these causes, that variety of distempers arises which is daily to be observed. All that can be gathered from him with regard to this is, that the different causes above mentioned, when applied to the different parts of the body, produce a great variety of distempers. Some of these distempers he accounted *mortal*, others *dangerous*, and the rest easily *curable*, according to the cause from whence they spring, and the parts on which they fall. In several places also he distinguishes diseases, from the time of their duration, into *acute* or *short*, and *chronical* or *long*. He likewise distinguishes diseases by the particular places where they prevail, whether ordinary or extraordinary. The first, that is, those that are frequent and familiar to certain places, he called *endemic* diseases; and the latter, which ravaged extraordinarily sometimes in one place, sometimes in another, which seized great numbers at certain times, he called *epidemic*, that is, *popular* diseases; and of this kind the most terrible is the plague. He likewise mentions a third kind, the opposite of the former, and these he calls *sporadic*, or straggling diseases; these last include all the different sorts of distempers which invade at any one season, which are sometimes of one sort, and sometimes of another. He distinguished between those diseases which are hereditary, or born with us, and those which are contracted afterwards; and likewise between those of a *kindly* and such as are of a *malignant* nature, the former of which are easily and frequently cured, but the latter give the physicians a great deal of trouble, and are seldom overcome by all their care.

Hippocrates remarked four stages in distempers; viz. the beginning of the disease, its augmentation, its state or height, and its declination In such diseases as terminate fatally, death comes in place of the declination. In the third stage, therefore, the change is most considerable, as it determines the fate of the sick person; and this is most commonly done by means of a *crisis*. By this word he understood any sudden change in sickness, whether for the better or worse, whether health or death succeed immediately. Such a change, he says, is made at that time by *nature*, either absolving or condemning the patient. Hence we may conclude that Hippocrates imagined diseases to be only a disturbance of the animal economy, with which Nature was perpetually at variance, and using her utmost endeavors to expel the offending cause. Her manner of acting on these occasions is to reduce to their natural state those humours whose discord occasions the disturbance of the whole body, whether in relation to their quantity, quality, mixture,

motion, or any other way in which they become offensive. The principal means employed by nature for this end is what Hippocrates calls *concoction*. By this be understood the bringing the morbific matter lodged in the humours to such a state, as to be easily fitted for expulsion by whatever means nature might think most proper. When matters are brought to this pass, whatever is superfluous or hurtful immediately empties itself, or nature points out to physicians the way by which such an evacuation is to be accomplished. The crisis takes place either by bleeding, stool, vomit, sweat, urine, tumours or abscesses, scabs, pimples, spots, &c. But these evacuations are not to be looked upon as the effects of a true crisis, unless they are in considerable quantity; small discharges not being sufficient to make a crisis On the contrary, small discharges are a sign that nature is depressed by the load of humours, and that she lets them go through weakness and continual irritation. What comes forth in this manner is crude because the distemper is yet too strong: and while matters remain in this state, nothing but a bad or imperfect crisis is to be expected. This shows that the distemper triumphs, or at least is equal in strength to nature, which prognosticates death, or a prolongation of the disease. In this last case, however, nature often has an opportunity of attempting a new crisis more happy than the former, after having made fresh efforts to advance the concoction of the humours. It must here be observed, however, that, according to Hippocrates, concoction cannot be made but in a certain time, as every fruit has a limited time to ripen; for he compares the humours which nature has digested, to fruits come to maturity.

The time required for concoction depends on the differences among distempers mentioned above. In those which Hippocrates call *very acute*, the digestion or crisis happens by the fourth day; in those which are only *acute* it happens on the seventh, 11th, or 14th day; which last is the longest period generally allowed by Hippocrates in distempers that are truly acute; though in some places he stretches it to the 20th or 21st, nay, sometimes to the 40th or 60th days. All diseases that exceed this last term are called *chronical*. And while in those diseases that exceed 14 days, he considers every fourth day as critical, or at least remarkable, by which we may judge whether the crisis on the following fourth day will be favourable or not; so in those which run from 20 to 40 he reckons only the sevenths, and in those that exceed 40 he begins to reckon by 20. Beyond the 120th, he thinks that the number of days has no power over the crisis. They are then referred to the general changes of the seasons; some terminating about the equinoxes; others about the solstices; others about the rising or setting of the stars of certain constellations; or if numbers have yet any place, he reckons by months, or even whole years. Thus (he says) certain diseases in children have their crisis in the seventh month after their birth, and others in their seventh or even their 14th year.

REMARKS ON MEDICINE—NO. III.

The appearance of mystery in the conduct of physicians not only renders their art suspicious, but lays the foundations of Quackery, which is the very disgrace of medicine. No two characters can be more different than that of the honest physician and the quack; yet they have generally been very much confounded. The line betwixt them is not sufficiently apparent; at least it is too fine for the general eye. Few persons are able to distinguish sufficiently between the conduct of that man who administers a secret medicine, and him who writes a prescription in mystical characters, and an unknown tongue. Thus the conduct of the honest physician, which needs no disguise, gives a sanction to that of the villain, whose sole consequence depends upon secrecy.

No laws will ever be able to prevent qackery, while people believe that the quack is as honest a man, and as well qualified, as the physician. A very small degree of medical knowledge, however, would be sufficient to break this spell; and nothing else can effectually undeceive them. It is the ignorance and credulity of the multitude, with regard to medicine, which renders them such an easy prey to every one who has the hardiness to attack them on this quarter. Nor can the evil be remedied by any other means but making them wiser.

The most effectual way to destroy quackery in any art or science, is to diffuse the knowledge of it among mankind. Did physicians write their prescriptions in the common language of the country, and explain their intentions to the patient, as far as he could understand them, it would enable him to know when the medicine had the desired effect; would inspire him with absolute confidence in the physician; and would make him dread and detest every man who pretended to cram a secret medicine down his throat.

Men, in the different states of society, have very different views of the same object. Some time ago it was the practice of this country for every person to say his prayers in Latin, whether he knew any thing of that language or not. This conduct, though sacred in the eyes of our ancestors, appears ridiculous enough to us; and doubtless some parts of ours will seem as strange to posterity. Among these we may reckon the present mode of medical prescription, which, we venture to affirm, will some time hence appear to have been completely ridiculous, and a very high burlesque upon the common sense of mankind.

But this practice is not only ridiculous, it is likewise dangerous. However capable physicians may be of writing Latin, I am certain apothecaries are not always in a condition to read it, and that dangerous mistakes, in consequence of this, often happen. But suppose the apothecary ever so able to read the physician's prescription, he is generally otherwise employed, and the business of making up prescriptions is left entirely to the apprentice. By this means the greatest man in the kingdom, even when he employs a first-rate physician, in reality trusts his life in the hands of an idle boy, who has not only the chance of being very ignorant, but likewise giddy and careless. Mistakes will sometimes happen in spite of the greatest care; but, where human lives are concerned, all possible methods ought certainly to be taken to prevent them. For this reason the prescriptions of physicians, instead of being couched in mystical characters and a foreign language, ought, in my humble opinion, to be conceived in the most plain and obvious terms imaginable.

Diffusing medical knowledge among the people would not only tend to improve the art, and to banish quackery, but likewise to render Medicine more universally useful, by extending its benefits to society. However long Medicine may have been known as a science, we will venture to say, that many of its most important purposes to society have either been overlooked, or very little attended to. The cure of diseases is doubtless a matter of great importance; but the preservation of health is of still greater. This is the concern of every man, and surely what relates to it ought to be rendered as plain and obvious to all as possible. It is not to be supposed, that men can be sufficiently upon their guard against diseases, who are totally ignorant of their causes. Neither can the legislature, in whose power it is to do much more for preserving the public health than can ever be done by the Faculty, exert that power with propriety, and to the greatest advantage, without some degree of medical knowledge.

Indeed, men of every occupation and condition in life might avail themselves of a degree of medical knowledge; as it would teach them to avoid the dangers peculiar to their respective stations; which is always easier than to remove their effects. Medical knowledge, instead of being a check upon the enjoyments of life, only teaches men how to make the most of them. It has indeed been said, *that to live medically, is to live miserably:* But it might with equal propriety be said, that to live rationally, is to live miserably. If physicians obtrude their own ridiculous whims upon mankind, or lay down rules inconsistent with reason or common sense, no doubt they will be despised. But this is not the fault of medicine. It proposes no rules that I know, but such as are perfectly consistent with the true enjoyment of life, and every way conducive to the real happiness of mankind.

CONSUMPTION.

There is no disease more alarming to people in our country than what is emphatically called "*the Consumption.*" It is considered more common than in former years. This doubtless is true. There are at least four reasons for this.

1. The people are more numerous than they were fifty years ago, about four to one, and allowing people died in the same proportion, this would make four to one. It is however certain that consumptive cases have increased beyond the increase of the people.

2. A second cause of *Consumption* is the great difference in the manner of *living* and *dress*, as it respects people now, and fifty years ago; particularly in females.

Half a century ago, people lived on common, simple, healthy food and drink, and were healthy. We sometimes find an old person who tells us of living upon bean porridge, and other food equally simple. In those days the dress of men and women was plain, and suited to the climate where they lived, and to the different seasons of the year. At this time how different! The fashions of the nobility in warm climates are brought to this country, and females of all classes endeavour to imitate them, until a consumption follows, and death ends the short race of females.

In addition to a thin dress, their clothes are tight, the natural shape is crowded upon, and it is sometimes hard for them to stoop or breathe easy. A violent cold is taken, a bad cough follows, symptoms of consumption are feared and mentioned, and at last it is seated, and the poor fashionable daughter or wife is taken away by what is called the *quick consumption.*

3. A third cause of consumption is the great change in the climate within twenty years. Within that time, we have had cold summers, which were against the health of young people. At first young people, and others far advanced in years, were taken off with the spotted fever. They did not hold heat enough to withstand the cold of winter; their blood chilled, and they died by thousands. Many who lived through, and are now grown up, are troubled with cold hands and feet, foul stomachs, cholic, head-ache, jaundice, pain in the limbs, indigestion, or consumptive symptoms. I do not think there ever was a time when so many young people were troubled with these kinds of complaints as at the present.

4. A fourth cause of *Consumption*, is the manner in which people are employed, and the manner of treating them when sick.

The employment of thousands, particularly young people, is now different from what it was forty years ago. Multitudes work in factories, and are employed where there is but little exercise, or they are obliged to continue long in a stooping posture. Others are employed in braiding straw, or working over the steam of brimstone. In the straw business there are two things injurious to females, one is sitting so much, the other and most pernicious, is continually putting their fingers in cold water. This in many cools the blood through the whole system, aud they either become partially blind, dropsical, or consumptive.

The manner of treating people supposed consumptive, is in my opinion the cause of more deaths by consumption than any thing else. People will send for the Doctor when they have a bad cough, pain in the side, foul stomach, or no appetite. They are directed to wear a *plaster* on their side, to put on a *blister*; have an issue or *seaton*, be *bled*, take *salts*, *calomel* and *jalup*, take a tartar emetic puke, diet themselves or go through a course of *salivation*, or take mercury till their tongues are swelled out of their mouths, their lips are black, their teeth loose, and they almost dead with hunger. If all this does not cure, the last direction is to go into the country for your health. I do not believe there is a well man on earth who could go through all these things without being confined to his bed. After going through these things, the person is commonly declared in a consumption, past all cure, and so they die.

I believe that what is called "*the consumption*" may as certainly be cured as any other complaint, if rightly attended to in season.

Consumption means a wasting or decay of the whole body, and generally attended with a dry cough, quick pulse, night sweats, pain in the side, and sometimes a wasting without fever or other symptoms common in consumptions. Whatever may be considered the cause of this disease, a cold is always the first to begin it. Most people with this complaint, date the beginning of it from wetting their feet, from damp beds, night air, wet clothes, taking cold after being very warm, or something of this kind.

I am more frequently called on to attend consumptive people than any others, and seldom fail of effecting a cure. Raising the heat, removing the cold and filth from the stomach and bowels, restoring the digestion, clearing the system from obstructions, quickening the circulation of the blood, and opening the pores, will certainly cure the consumption, if done in season, as many can testify. People considered *consumptive*, ought by all means to avoid the following things—*Salts*, being bled, *Balm of Quito*, (the worst of all) water from mineral springs, *soda water*, the fashionable patent *cough drops*, made to sell, and kept at the shops.

The vegetable powders, prepared by the Editor, with his Elixer, will do more towards curing the Consumption, with the addition of thoroughwort tea, than all those fashionable poisons now used, and which never effect a cure.

Mistake Corrected.

In the first number of the "*Medical Newspaper,*" in the catalogue of minerals, through a mistake in copying, *Cantharides*, or Spanish Flies are reckoned with minerals, with a part of fish called ising-glass. This mistake the Doctors noticed, and feasted on, and finding them so much more pleased with error than truth, I thought it best not to remove the *flies* and *fish* until they were thoroughly feasted; which I suppose is now done.

Several have mentioned this mistake, and have given me to understand that they certainly knew that *Spanish Flies* were not minerals.

It would be well for the public, if they as certainly knew what is better than flies for the sick, as it is certain to them that *flies* are not minerals.

CANKER.

There is perhaps nothing more destructive to the human frame than canker, and no one thing which appears to be less understood. It is caused by cold and heat. It attacks impure gold, silver, iron, brass, tin, &c. Wherever the cold is seated, canker is its attendant; and eats the flesh within and without. It is seen on the lips, on the tongue, and on different parts of the skin and flesh. It has a great variety of names, but is one thing only.

It is often in the throat, stomach, bowels, &c. It causes bleeding at the stomach, from the blood vessels, veins and arteries. People frequently bleed and die, because the canker eats off the veins and arteries.

Sometimes it is called the bleeding piles; sometimes tumors, scrofula, kings evil, cancer, and many other names; but after all, it is canker, or that which eats the flesh.—Whenever a person has what is called a settled fever, the canker is in the stomach. In a pleurisy, people frequently bleed at the mouth and nose; and often their mouths and lips will be sore with canker. Sometimes it appears in the eyes, sometimes in the ears, at other times in almost every part.

In the Disentary, the canker is in the bowels, and causes what is called *mortification in the bowels.*

Salts have frequently been given to remove canker; but this increases the difficulty. As canker is caused by cold, every cold thing increases the disease. Mercury on the eyes attracts the canker, or makes more, and often causes blindness; this doubtless has caused mortification in the bowels, by increasing the canker there. Giving physic is very injurious where the canker has taken hold of the bowels.

Where there is not much canker, a strong tea, made of red raspberry leaves, and drank freely is good. A tea made of witch hazel leaves, sumac berries, bark or leaves, or of the roots of pond lillies, is good for canker, and much better than any thing of the mineral kind, or that which increases the cold.

These things people may get and use, to great advantage, without any injury, as they are all safe. Children are frequently troubled with canker. Give them the above, and wash where it breaks out, and it will soon help them.

Shaving and blistering the head.

This practice is the most astonishing to me, of any thing done to the sick. How often do we hear of the bad consequences resulting from this practice; and when are people benefitted by it? There cannot be any good in it. One has his head shaved and dies; another and another; yet the Doctors and the people do not appear to realize the hurt it does. Some live through it, but many die, who, in my opinion, might have lived, had they taken such a method as would have removed the obstruction from the brain and other obstructed parts.

Herbs, Flowers, Seed, Barks, Roots, &c.

As the season for gathering herbs is advancing, it is proper to mention to our readers the best way of gathering and preserving them.

The virtue of many of the vegetable medicines is in the leaves, of others, in the flowers, seed, or root.

Those where the leaves are for medicine, should be gathered when the leaves are green, and full of juice. All the dead or pale leaves should be thrown away, as they injure the good.

This kind of herbs should be dried in the sun, and not in the shade. Some think the sun takes away the virtue; but this is a great mistake. We know that hay is much sweeter and better, when dried in the sun. They are produced by the sun, and it will not hurt them to be perfected by that which produced them.

After the leaves are well dried, they should be put into paper, or a bag, and kept dry.

Flowers are the beauty of plants, and many of them are valuable medicines. They must be gathered when they are full grown, and when the sun shines on them. If leaves or flowers are gathered when the dew is on them, they will not keep well. These must be dried in the sun, and kept in papers, where they will remain dry.

The Seed is that part of the plant which possesses what will produce another, so that it contains the whole plant. The seed should be fully ripe before it is gathered. It must be a little dried in the sun. There is so much spirit in the seed, that it is not so subject to corruption as the leaves and flowers, and if they are kept dry, may be easily preserved. They will generally keep many years, though they are doubtless the best the first and second years.

The Roots of some plants are only useful for medicine. Such as are neither rotten nor worm eaten, whose taste, color and smell is good, should be preserved. Many people think the sap of herbs and trees goes into the roots in the winter, and returns in the spring. This is a great mistake. When the weather is cool, the sap congeals, both in the root and branch; in warm weather it becomes thin by degrees, as it congeals by degrees as the cold weather increases.

Bark is another part for medicine. The bark of trees should be taken off in the spring or fore part of summer, as it is the most easily taken off at that time. This also must be dried in the sun, and preserved from dew and rain.

THREE THINGS.

There are three things peculiar to the present state of men.—*Government*, *Medicine*, and *Religion*, and these three things are the birthright of every man;—how have they been *perverted*, *monopolized*, and *misused!*

How often has one man endeavored to rule the whole; making his will the general law, instead of that noble principle which includes all, for the general good. How long has that government consisting in *righteousness*,—*peace*,—and *joy*, existed in the minds of men in *name*, while these things were only heard of, and never enjoyed.

Medicine, created out of the earth, to be the restorer of health, how has it been neglected, laid aside, and only the name of it recorded. Instead of healing, the sick have been wounded, the healthy man made sick, the blood which is the life, taken away, in order to effect a cure. Poison of the most violent kind has been, yea now is, administered under the name of the best medicine, which the ignorant receive, thinking they are taking the balm of life, though often it takes them soon away.

There is no word more perverted than the word *Medicine.* The worst of poison goes under this name, even arsenic or rats-bane, which is now given in cases of consumption, dropsy, hydrophobia, &c.

Religion, a word which originally meant to bind fast, to denote the good will of heaven to men, and their obligation to God and each other;—how far from this is the supposed religion of the present day! Now it is religion to think God will destroy men, and it is religion to be divided into sects and parties, and to treat each other as aliens, on account of some difference in a creed, or of thoughts on some subject of small importance, though all might agree in the same God grant the time may soon come, when the *restitution* of all *these things* shall come, to the joy of all!

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The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

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Dr. Thacher's testimony against the modern fashionable Doctors.

"It was the observation of Professor *Cullen*, one of the most celebrated writers on the *Materia Medica* that any age has produced, that the writings on that subject are, for the most part, a compilation of *mistakes* and *falsehoods*. And he adds, that these errors arise from the obstinacy of old professors, and their blind attachment to theory, as well as the vanity of young physicians, being the authors of observations that are hastily made and dressed in the closet; and besides, many of the operations of nature have been falsely imputed to the effects of medicines, pretendedly founded on experience. So distant are they from a true and faithful delineation of nature. Allied to these evils are the numerous *frauds* and *sophistications* of chemistry and pharmacy, and the reprehensible practice of administering nostrums or secret remedies, and other popular impositions, the fertile and disgraceful sources of empiricism.

"A knowledge of the medicinal powers, possessed by the indigenous vegetables, of which our own soil is so abundantly productive, should be deemed an acquisition of primary importance. However disparaging to medical erudition, it is but justice to confess, that we are indebted to the bold enterprise of illiterate pretenders, for the discovery of some of our most active remedies. It is, therefore, extremely desirable, that our *patriotic physicians* and *citizens* should unite their exertions in the investigation of native substances, and institute such chemical analyses and experiments as will tend to elucidate their specific properties." See Dispensatory, p. 374.

Remarks on the above.

1. The doctor says, that *Cullen*, one of the greatest medical writers, declares, that the writings on medicine "*are, for the most part, a compilation of mistakes and falsehoods.*" If this statement is true, and doubtless it is, I ask in the name of common sense, what confidence the sick can place in such writings, or in those who learn to administer to the sick, according to the books founded on *mistakes* and *falsehoods*? For the books now studied by medical men, appear to be of this kind.

If, as Dr. T. says, the medical writings consist for the most part of *mistakes* and *falsehoods*, may we not say the same of his on the same subject? A little attention to his book, will prove this He tells us that *arsenic*, *nitre*, *mercury*, &c. are fatal poisons; with many other minerals; and that they are good medicine. He says of *arsenic*, page 289—"The fumes of *arsenic* are so deleterious to the lungs, that the artist ought to be on his guard, to prevent their being inhaled by the mouth. When the quantity is so very small as not to prove fatal, tremours, paralysis, and lingering hectics, succeed." On the same leaf of his book, he says—"Though the most violent of *mineral poisons*, *arsenic*, according to Murry, equals, when properly administered, the first medicines, in the class of tonics. The employment of oxide of arsenic is now extended to remitting fever, periodical headach, dropsy, hydrophobia, lepre elephantiasis, and certainly with safety and success," &c. Is all this a *mistake* or a *falsehood?* He says it produces a very bad effect on the man, and yet is good medicine.

2. In addition to *mistakes* and *falsehoods*, the doctor says, these errors arise from the *obstinacy* of *old professors* and their *blind* attachment to theory, and the vanity of young physicians, who have hastily prepared something, which did not overcome the operations of *nature*, which effected the cure, instead of the vanity of the young physician.

Dr. Perkins, who discovered the circulation of the blood, says that he did not recollect more than one physician over forty, that embraced the new doctrine of circulation; the young men believed, but the old were *obstinate*, and maintained a blind attachment to the old theory, that the blood stood still. It is the same now. The old Doctors keep on, blister, bleed, and shave the head—give calomel and jalup, opium, &c. come life or death. This they are acquainted with, and do not mean, it seems, to learn any more.

3. The Doctor adds—"Allied to these evils are the numerous *frauds* and *sophistication* of chemistry and pharmacy, and the reprehensible practice of administering nostrums or secret remedies, and other popular impositions, the fertile and disgraceful sources of empiricism."

What more can any man say against the common mode of treating the sick, than is here said by *Dr. Thacher?* He says in che-

mistry and pharmacy, *frauds* and *sophistications* are practised, even such as are disgraceful. Among these may be reckoned *balm of quito*, *cough drops*, and possibly, Conway's drops, Relfs preparations, and such as fill nearly one side of a newspaper, beginning with—"*When we contemplate*," &c. and—"When a cure can be obtained for one dollar, or two at the most," with this addition—the cure of a young lady, a certain lady, or gentleman, &c. &c. Where is the person to be found who has been cured by the wonderful of chemistry, or the preparation of minerals; even such as would kill a well man if he should take them?

4. We are told that about all the valuable discoveries in medicine are made by other men, and not by physicians. He says, "*However disparaging to medical erudition, it is but justice to confess, that we are indebted to the bold enterprize of illiterate pretenders, for the discovery of some of our most active remedies.*"

What a curiosity is here communicated! *Medical erudition* outdone by *illiteracy!* It is disparaging to medical erudition indeed, that an *illiterate pretender* should know the most! The amount is this—Medical erudition is ignorance of *active remedies*, and to be *illiterate* is to be the best acquainted with medicine. We suppose of course that the learned Doctors are such as Paul described—"Ever learning and never able to come to the knowledge of the truth." The fact appears to be this:—that which is found by any but doctors to be good medicine, is *quackery;* but after the Doctors learn it from *bold pretenders*, the same is good medicine, or as the Doctor says, "Some of *our* most active remedies."

5. The Doctor says—"It is therefore extremely desirable, that our *patriotic physicians* and *citizens* should unite their exertions in the investigation of native substances, and institute such chemical analyses and experiments, as shall tend to elucidate their specific properties."

We are, as Elihu said, according to the Doctor's wish. Dr. T. has wisely distinguished between *patriotic physicians* and *citizens*, and such as are of another spirit. We publish to the world an investigation of native substances;—the excellencies of such medicines as are natives of our own country, and expect opposition only from *physicians* and *citizens* destitute of *patriotism*,

"EVEN AS ONE OF THEIR OWN POETS HAVE SAID."

HEALTH IN BOSTON.

From several things, we have reason to believe that it is now uncommonly healthy in this city.

1. But few funerals are attended, of course but few die; for when it is sickly, it is common for many to die.

2. The Doctors are but seldom seen passing along the streets to what is sometimes the case.

3. A Doctor observed a few days ago, that it was a very slack time; there was but little to be done, as it was very healthy in general; that if things remained so, it would be hard getting along. A Doctor from the country was asked, "What news from the country?" "O! said he, it is an alarming healthy time in the country; if things remain so, I do not know what we Doctors shall do.

4. People are fast coming into the habit of using herbs, roots, barks, &c. instead of mineral and other poison. When all the poison under the name of medicine is laid aside, and vegetable medicine only used, instead of fifty doctors, fifteen or twenty physicians may do all the business; and the coffin makers and sextons have less business besides. An Apothecary said, not long since, that people purchased many more herbs of late, than he had ever known them to buy, till within a short time..—Favorable report.

HISTORY OF MEDICINE—No. IV.

But what has chiefly contributed to procure the vast respect generally paid to Hippocrates, is his industry in observing the most minute circumstances of diseases, and his exactness in nicely describing every thing that happened before, and every accident that appeared at the same time with them; and likewise what appeared to give ease, and what to increase the malady: which is what we call WRITING THE HISTORY OF A DISEASE.—Thus he not only distinguished one disease from another by the signs which properly belonged to each; but by comparing the same sort of distemper which happened to several persons, and the accidents which usually appeared before and after, he could often foretel a disease before it came, and afterwards give a right judgment of the event of it. By this way of prognosticating, he came to be exceedingly admired: and this he carried to such a height, that it may justly be said to be his master-piece; and Celsus, who lived after him, remarks, that succeeding physicians, though they had found out several new things relating to the management of diseases, yet were obliged to the writings of Hippocrates for all that they knew of signs.

The first thing Hippocrates considered, when called to a patient, was his looks.—It was a good sign with him to have a visage resembling that of a person in health, and the same with what the sick man had before he was attacked by the disease. As it varied from this, so much the greater danger was apprehended The following is the description which he gives of the looks of a dying man.—"When a patient (says he) has his nose sharp, his eyes sunk, his temples hollow, his ears cold and contracted, the skin of his forehead tense and dry, and the colour of his face tending to a pale green, or lead colour, one may give out for certain that death is very near at hand; unless the strength of the patient has been exhausted all at once by long watchings, or by a looseness, or being a long time without eating." This observation has been confirmed by those of succeeding physicians, who have, from him, denominated it the Hippocratic face. The lips hanging relaxed and cold, are likewise looked upon by this author as a confirmation of the foregoing prognostic.

He took also his signs from the disposition of the eyes in particular. When a patient cannot bear the light; when he sheds tears involuntarily; when, in sleeping, some part of the white of the eye is seen, unless he usually sleeps after that manner, or has a looseness upon him: these signs, as well as the foregoing ones, prognosticate danger. The eyes deadened, as it were with a mist spread over them, or their brightness lost, likewise presages death, or great weakness. The eyes sparkling, fierce, and fixed, denote the patient to be delirious, or that he soon will be seized with a frenzy. When the patient sees any thing red, and like sparks of fire and lightning pass before his eyes, you may expect an hæmorrhagy; and this often happens before those crises which are to be attended by a loss of blood.

The condition of the patient is also shown by his posture in bed. If you find him lying on one side, his body, neck, legs, and arms, a little contracted, which is the posture of a man in health, it is a good sign: on the contrary, if he lies on his back, his arms stretched out, and his legs hanging down, it is a sign of great weakness; and particularly when the

patient slides or lets himself fall down towards the feet, it denotes the approach of death. When a patient in a burning fever is continually feeling about with his hands and fingers, and moves them up before his face and eyes as if he was going to take away something that passed before them ; or on his bed-covering, as if he was picking or searching for little straws, or taking away some filth, or drawing out little flocks of wool ; all this is a sign that he is delirious, and that he will die. Amongst the other signs of a present or approaching delirium he also adds this : When a patient who naturally speaks little begins to talk more than he used to do, or when one that talks much becomes silent, this change is to be reckoned a sort of delirium, or is a sign that the patient will soon fall into one. The frequent trembling or starting of the tendons of the wrist, presage likewise a delirium. As to the different sorts of delirium, Hippocrates is much more afraid of those that run upon mournful subjects, than such as are accompanied with mirth.

When a patient breathes fast, and is oppressed, it is a sign that he is in pain, and that the parts above the diaphragm are inflamed. Breathing long, or when the patient is a great while in taking his breath, shows him to be delirious ; but easy and natural respiration is always a good sign in acute diseases. Hippocrates depended much on respiration in making his prognostics ; and therefore has taken care in several places to describe the different manner of a patient's breathing. Continual watchings in acute diseases, are signs of present pain, or a delirium near at hand.

Cayenne Pepper. [*Communicated.*]

" You will remember when I saw you in Boston last I mentioned an old book which I had on Botany. The title is, " The Herbal." It appears to be nearly one hundred years old. The author says of *Cayenne*, in pages 220 and 221—" It will create sneezing and draw down the thin rheum in great abundance, and it will produce vomiting. It is used to discuss wind both in the stomach and bowels. One scruple taken in veal or chicken broth, does wonderfully comfort a cold stomach, by causing phlegm and such like viscous humours to be voided. It helps a digestion, provokes urine, and taken with sastifrage water, expels the stone in the kidneys, and the phlegm that breeds the stone. It also takes away dimness or mistiness of sight.

Taken with *pilulæ elephanginæ*, cures the dropsy. Taken for three days together with pennyroyal, expels the dead birth. Mixed with honey and applied to the throat, when affected with quinsy, tumours, &c. it cures in a short time. Made up with a little pitch or turpentine, and laid on any hard knot or kernels in any part of the body, it will dissolve them. Mixed with hen's grease it dissolves all imposthumus and carbuncles. Mixed with sharp vinegar it dissolves the hardness of the spleen. A plaster made of it and the leaves of tobacco will heal the sting or bite of any venemous creature. It eases the tooth-ach and preserves them from rottenness. Its ashes rubbed on the teeth will make them white, though they had been black before."

Tincture of Opium. Thebaic Tincture, or Liquid Laudanum.

Manner of preparing it. From Thatcher's Dispensatory, page 510.

" Take of—Opium, two ounces—Diluted Alcohol, two pounds. Digest seven days, and filtrate through paper. This tincture is the most usual form under which *opium* is administered, having long been known under the name of *Liquid Laudanum.*"

This is what is given to the sick to cure them, and what a well man takes, when he wishes to kill himself, or die before his time. Can that be safely given to the sick, which is dangerous for the healthy ? Judge ye.

Camphorated Tincture of Opium. Paregoric Elixir.

Manner of preparing it Thacher, p. 511.

" Take of *Opium* & Benzoic acid, of each 1 drachm, Camphor, two scruples, Volatile Oil of Anniseed, one drachm, Diluted Alcohol, two pounds. Digest for ten days, and filtrate through paper.

In this formula the virtues of *Opium* and Camphor are combined. It gets an agreeable flavor from the acid of benzoin, and the essential oil. The latter will also render it more stimulating ; but whether it derives any salutary virtues from the former, we do not know. It was originally prescribed under the title of *elixir asthmaticum*, which it does not ill deserve.—It is given to children against the chin-cough, &c. from five to twenty drops ; to adults, from twenty to an hundred. Half an ounce by measure, contains about a grain of opium."

This is the poison which too many mothers are so fond of forcing down their children's throats almost as soon as they are born ; and which doubtless often ends their short and innocent lives. Often I am told—" My child was sick, I gave it a little *paregoric*, but it died."

Tincture of Cantharides, or Spanish Flies.

" Take of Cantharides bruised, one drachm, Diluted Alcohol, one pound. Digest for seven days, and filtrate through paper. This tincture contains the active *principle* of the *cantharides*, whatever it may be. It is applied externally as a stimulant and rubefacient, and is sometimes given *internally*, in doses of from ten to twenty drops, as a diuretic."

Dispensatory, page 508.

We may easily judge of the operation of the tincture of flies on a man's throat, stomach and bowels, by seeing how these dead flies bite the outside when applied under the name of a *blister* This may be called a *terrible application*—the result of skill, rather than *good sense.*

BURDOCK LEAVES AND ROOT.

This plant is well known by its appearance, and generally grows in great plenty wherever people live, which shews it was originally designed for the good of man. The leaves are good to apply to parts where the cords are shrunk ; the leaves or roots pounded and laid on a bruise will ease the pain.

The roots boiled, the tea is useful for a cough, consumptive complaints, stoppage of the water and gravel.

ANECDOTES.

A certain man from the country with a drove of cattle, wished to find the most noted butcher in a certain town. Having forgotten his name, he asked the first man he met if he could tell where the man lived in town that killed the most. The stranger pointed out to him a large house, saying " *he lives there.*" He went, and to his disappointment learned that it was the house where the principal doctor in the town lived.

" Cries Doctor Slop, elated with his skill,
My patient, Tom, observe I never kill.
In twice ten hours, so quick I cured the gout,
The Alderman was able to go out.
That's true, quoth Tom, let our opponents rave,
I myself met him—going—to his grave."

An elderly gentleman, being dangerously ill, his friends advised him to send for a doctor. " No," replied the sick man, " I have lived a virtuous life, and I choose to die a *natural death.*"

Old Dr. Hunt used to say, when he could not discover the cause of a man's sickness—"We'll try this—and we'll try that. We'll shoot into the tree, and if any thing falls well and good."—"Aye, (replied a wag) I fear that is too commonly the case: and in your shooting into the tree, the first thing that generally falls, is the patient."

A gentleman having discharged his man-servant for disobedience of orders, another called on him the following morning to offer his services, and his character proving good, they were accepted. Giving his orders afterwards, he thus addressed his servant—"John, in order to retain your present situation, and my good graces, you have nothing else to do but pay attention to these two words, *mind consequences;* for instance, if I tell you to lay the cloth, you must *consequently* put the knives, forks and plates upon it. Whenever you open the door, you must *consequently* shut it after you." John promised to be obedient, and his master happening to fall ill a few days after, he was dispatched for an apothecary, who lived at the end of the street. One, two, three hours, however, elapsed, and neither John nor the apothecary was heard of; his master, whose impatience was by this time wound up to the highest pitch, was at length informed that six gentlemen, headed by his new servant, were waiting without to speak with him. Surprised at such an extraordinary number of *uninvited* guests, he gave orders for John to come in and inform him who they were. "Why, sir," said the well-meaning fellow, who had caught his master's words, as he was entering the room, "you know you told me always to *mind consequences;* so I thought if you wanted the apothecary, you would *consequently* soon have occasion for the physician; and where the physician makes his appearance the undertaker must *consequently* soon follow; the undertaker renders necessary the sexton, who is *consequently* followed by the grave-digger; thus, sir, I have only fulfilled your direction, to *mind consequences.*" The reason was an irrefragable one; and the servant's interpretation, together with the sight of the motley assemblage he had brought with him, excited so much laughter in his master, that it proved full as efficacious as the medicines of the apothecary, in promoting his cure.

Hope, Fear, Anxiety, & Distrust.

Our Hopes and Fears are the main springs of all our religious endeavours.

There is no condition so low, but may have hopes; nor so high, that is out of the reach of fears.

'Tis Fancy, not the reason of things, that makes life so uneasy to us as we find it. It is not the place, nor the condition, but the mind alone, that can make any body happy or miserable.

Hope maketh that present, by a prepossession of that which is to come.

He that wants Hope, is the poorest man living.

A wise man, says Seneca, is provided for occurrences of any kind; the good he manages, the bad he vanquishes: In prosperity he betrays no presumption, in adversity he feels no despondency.

When Anaxagoras was told of the death of his son, he only said, *I knew he was mortal.* So we, in all casualties of life, should say, I knew my riches were uncertain, that my friend was but a man. Such considerations would soon pacify us, because all our troubles proceed from their being unexpected.

Hopes and disappointments are the lot and entertainment of human life; the one serves to keep us from presumption, the other from despair.

There is a medium between an excessive diffidence, and too universal a confidence. If we have no foresight, we are surprised; if 'tis too nice, we are miserable.

The apprehension of evil is many times worse than the evil itself; and the ills a man fears he shall suffer, he suffers in the very fear of them.

A noble spirit must not vary with his fortune: In your worst estate, hope; in the best, fear; and, in all, be circumspect.

A man cannot truly be happy here, without a well-grounded hope of being happy hereafter.

A firm trust in the assistance of an Almighty Being naturally produces patience, cheerfulness, and all other dispositions of mind, that alleviate those calamities which we are not able to remove.

WANTED,

At No. 56, Middle-street, Boston, one hundred weight of the bark of the root of *Bayberry*, dried,

From 50 to 100 weight of *Lobelia inflata* or what is commonly called *Indian* Tobacco, or *Emetic Herb.* It must be gathered when the sun shines, and dried in the sun, on a sheet, the leaves stripped from the stalk, and kept dry. Any person or persons who will engage to obtain a part or all the above amount, is requested to send his proposals, (post paid)—to which an answer will be returned immediately. Also, a few pounds of *Valerian*, or what is commonly called whip o'will shoe or ladies' slipper.—The Indian name is *Adam & Eve.*

THE

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MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

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LOBELIA INFLATA. *Lobelia Emetica. Emetic Weed. Indian Tobacco.*

As much has been, and now is said upon this herb, I shall here give what I find written upon it by others, and my own knowledge of it.

In Dr. Thacher's Dispensatory, page 258, is the following:—

"LOBELIA INFLATA. *Lobelia Emetica. Emetic Weed. Indian Tobacco.* The leaves."

The *lobelia inflata* is indigenous, [a native plant of America] and annual, rising to one or two feet, with branched stems. The leaves are oblong, alternate; slightly serated and sessile. The blossoms are solitary, in a kind of spike, of a pale blue colour. It is found common in dry fields, among barley and rye stubble, and flowers in July and August; its capsules are inflated, and filled with numerous small seeds.

The leaves chewed are at first insipid, says Dr. Cutler, but soon become pungent, occasioning a copious discharge of saliva. If they are held in the mouth for some time, they produce giddiness, and pain in the head, with a trembling agitation of the whole body; at length they bring extreme nausea, and vomiting. The taste resembles that of tartar emetic. A plant possessed of such active properties, notwithstanding the violent effects from chewing the leaves, may possibly become a valuable medicine.

It was employed by the aborigines as an emetic, and also by those empyrics who affect to deal in Indian remedies only. As a new article it has lately excited much speculation in the New England States, and its properties have very frequently been subjected to the test of practical experiment.

It is found to operate as a speedy and active emetic, and it often induces a most profuse perspiration immediately after being received into the stomach. It has proved serviceable in cases of cholic, where emetics were indicated. In a variety of instances it has been administered as a remedy in asthmatic affections, and on competent authority we are assured, that it has in general manifested considerable efficacy, and sometimes proved more beneficial in this distressing disease than any other medicine. From some of its effects, says an eminent physician, lobelia seems to be related to the narcotic plants; to the mouth and first passages, it proves acrid, (having a hot biting taste) and highly stimulant; its stimulous appears to be of the diffusive kind, as Dr. Cutler, on taking it, experienced an irritation of the skin over the whole body. It is probably one of the most powerful vegetable substances with which we are acquainted, and no rational practitioner will have recourse to it, but with the utmost precaution.

The melancholy consequences resulting from the use of *lobelia inflata*, as lately administered by the adventurous hand of a noted *Empiric*, have justly excited considerable interest, and furnished alarming examples of its deleterious properties and fatal effects. The dose in which he is said usually to prescribe it, and frequently with impunity, is a common tea-spoon full of the powdered seeds or leaves, and often repeated. If the medicine does not puke or evacuate powerfully, it frequently destroys the patient, and some times in five or six hours.

Even horses and cattle have been supposed to be killed by eating it accidentally. The specific qualities of this highly active plant, promising to be of utility as a remedy, should be particularly investigated by ingenious and intelligent men, that its rank in the Materia Medica may be clearly ascertained.

The following highly interesting observations have been recently received from the Rev. Dr. M. Cutler.

"When I was preparing my botanical paper," says the Doctor, "I had given it (the lobelia) only a cursory examination, and having some doubt about its specific character, I suspected it to be a new species. Accidentally ascertaining its emetic property, I inserted it with the specific name, *emetic weed*. By chewing a small part of it, commonly no more than one or two of the capsules, it proves a gentle emetic. If the quantity be a little increased, it operates as an emetic, and then as a cathartic, its effects being much the same as those of the common emetics and cathartics. It has been my misfortune, the author observes, to be an asthmatic for about ten years. I have made trial of a great variety of the usual remedies with very little benefit. In several paroxysms, I had found immediate relief more frequently than from any thing else, from the skunk-cabbage. The last summer I had the severest attack I ever experienced. It commenced early in August, and continued about eight weeks. Dr. Drury, of Marblehead, also an asthmatic, had

made use of a tincture of the *Indian tobacco*. by the advice of a friend, in a severe paroxysm early in the spring. It gave him immediate relief, and he has been entirely free from the complaint from that time.

"I had a tincture made of the fresh plant, and took care to have the spirit fully saturated, which I think is important. In a paroxysm which perhaps was as severe as I ever experienced, the difficulty of breathing extreme, and after it had continued for a considerable time, I took a table spoonful. In three or four minutes my breathing was as free as it ever was, but felt no nausea at the stomach In ten minutes I took another spoonful, which occasioned sickness. After ten minutes I took the third, which produced sensible effects upon the coats of the stomach, and a very little moderate puking, and a kind of prickly sensation through the whole system, even to the extremities of the fingers and toes. The urinary passage was perceptibly affected by producing a smarting sensation in passing urine, which was probably provoked by stimulous upon the bladder. But all these sensations very soon subsided, and a vigor seemed to be restored to the constitution, which I had not experienced for years. I have not since had a paroxysm, and only a few times some small symptoms of asthma. Besides the violent attacks, I had scarcely passed a night without more or less of it, and often so as not to be able to lie in bed. Since that time, I have enjoyed as good health as, perhaps, before the first attack,

"I have given you this minute detail of my own case, from an apprehension that this plant, judiciously employed, may approach nearer to a specific, in this most distressing complaint, than any other that has been yet discovered. But I am aware much further experiment is necessary to ascertain its real value. Several medical gentlemen have since made use of the tincture in asthmatic cases with much success, but the effects have not been uniformly the same. In all instances of which I have had information, it has produced immediate relief, but the effect has been different in different kinds of asthma. Some patients have been severely puked with only a tea-spoonful, but in all cases some nausea seems to be necessary.

"The asthma with which I have been afflicted, I conceive to be that kind which Dr. Bree, in his *Practical Inquiries on Disordered Respiration*, &c. calls the first species, "a convulsive asthma from pulmonic irritation of effused serum." My constitution has been free, I believe, from any other disorder than what has been occasioned by an affection of the lungs, anxiety of the præcordia, and straitness of the breast, and other symptoms produced by that affection. In similar asthmas, the tincture has been as successful as in my case. It is extremely desirable that careful experiments should be made by men of real medical knowledge.

"A particular case has been related to me of an effectual cure of the hydrophobia, in the last stage of the disease, by the use of this plant. I had the information from a man of undoubted veracity, that received it from the father of the young man who was cured; but facts relating to the case have not been sufficiently ascertained to assert it to be a remedy in this disease. In a short time I expect to obtain a more circumstantial and satisfactory account of this case.

"With the view of establishing an uniformity of strength in the preparation, the Essex District Medical Society have agreed, that the proportion for the tincture of *lobelia* shall be two ounces of the dried plant to one pint of diluted alcohol.

"The result of subsequent practical observations has amply confirmed the utility of *lobelia inflata* in various diseases. In numerous instances of asthma it has procured the most essential relief, though in general its effects were only temporary and palliative. As a pectoral it has been found useful in consumptive and other coughs, depending on mucus accumulated in the bronchial vessels by exciting nausea and expectoration. From its very speedy operation as an emetic, and its stimulating effects on the mouth and fauces, beneficial results might be expected from its use in croup and whooping cough; and on some trials our expectations have been realized in this respect. It may perhaps be anticipated to supersede seneka as a remedy in the former, and antimonials in the latter affection. More extensive practical knowledge of the properties of this *plant*, and the various forms and circumstances of its administration is still, however, a most desirable object.

"The leaves should be collected in August, while the plant is in blossom, and carefully dried, and preserved for use. From ten to twenty grains of the powdered leaves will in general be found a suitable dose as an emetic for an adult, or it may be repeated in smaller quantities. As a pectoral it may be given in powder or pills alone, or combined with other remedies, repeated in small doses till an evident good result is observable. Of the saturated tincture, twenty, forty, or even sixty drops may be safely given children of one or two years old, increasing as occasion may require."

In the Pharmacopeia of the United States, published in 1820, by the authority of the Medical Societies and Colleges, is the following account of a tincture of *Indian Tobacco*—page 235.

"TINCTURE OF INDIAN TOBACCO. Take of Indian Tobacco, two ounces; diluted alcohol one pint. Digest for ten days and filter."

From all said upon this plant, in these two authors, we notice the following:—

1. That the emetic herb is a native of America, and a new species of medicine, not known, excepting to the natives, till within a few years.

2. It is evident that the Indians used it as a safe and useful emetic, without any bad consequences whatever.

3. It seems by Dr. Thatcher's account of it, that within a few years, the physicians have made practical experiments with it, and found it useful in opening the pores, removing cholic and asthma.

4. Dr. Cutler of Wenham, found a cure of the asthma by it, and a restoration to health, which he had not before enjoyed for many years. Dr. Drury of Marblehead, found the same relief. Dr. C. considers it the best remedy for that complaint, of any thing ever before discovered.

5. Dr. Cutler mentions one cured of the bite of a mad dog by this plant, which, doubtless, is true, as this herb rightly administered is an infallible cure in that case.

6. It is here stated to be useful in the croup, whooping cough, &c. and the Doctor says it may be safely given to children, in tincture, from twenty, to forty, and even sixty drops; and the powdered leaves may be given to a grown person, from *ten* to *twenty* grains, that is, about a common tea spoonful.

7. The Doctor says that the various forms and circumstances of administering this medicine, is a most desirable object to be known by the physicians, though it is what they do not yet know.

8. It appears, that before Dr. Cutler wrote to Dr. Thatcher, he considered it like minerals, a very good and very dangerous medicine, so bad, that if it does not operate immediately, death is the consequence, sometimes in five or six hours, and that horses and cattle have been supposed to be killed by eating it accidentally. All this is false, and Dr. Cutler's account of it, and Dr. T's own remarks, after he wrote this dangerous part, proves that this part is not true.

9. It is evident that the members of the Medical Societies and Colleges in the United States, are convinced of its excellency, as they have, in their book, published this present year, [1821] given directions as to the manner of preparing the tincture of it for use in sickness.

10. The fact is, other men know much more of this valuable plant than the Doctors, and this knowledge they wish for, and doubtless would be glad of it and the privilege of administering the same.

In addition to the above, I here subjoin my experimental knowledge of the excellency of this remarkable plant; and what the reader finds here recorded, he may safely depend on as truth, and with safety administer it accordingly.

The emetic herb, sometimes called "*Indian Tobacco;*" sometimes *puke weed;* and by Dr. Cutler, *lobelia inflata*, is a native of America. I have seen it growing plentifully in Vermont, New Hampshire, Maine, Massachusetts, Rhode Island, Connecticut, New York, Maryland, and Virginia; and without doubt it is plenty in New Jersey, Pennsylvania, and Delaware. I have heard of it in Ohio and Kentucky, and it is likely to be plenty in all parts of the United States.

It is entirely a wild plant, and cannot be cultivated in gardens. If it is sown, it is not certain to ever be seen again. It sows itself like the mullen, in the autumn, comes up, and spreads out like mullen or winter grain, the first summer; the next year it grows up from nine inches to two feet high, in description as given by Dr. Thatcher. It may be found by the first of July, but is not ripe till August and September; at which time the leaves are a little turned, then the pod is ripe, which on account of the seed, is the best time to gather it.

One thing is very remarkable; the leaves are equally strong from their first appearance until ripe, and may be used at any time, to young or old. The seed is good when the leaves are dried by age, or killed by frost. The leaves are best to be gathered in a clear day, and when the heat of the sun is most powerful; though they may be gathered at any other time.

It is not a plant confined to any soil; though it is mostly found in old fields. I have found it in groves, in dry hot ground; in low lands, and is the largest near streams. It may almost always be found by the side of roads, particularly turnpikes, which have been made several years. I have observed it the most plenty in hot and wet seasons, and the largest in wet places.

It appears to me that the seed sometimes lies in the ground for years before it grows; as it is frequently found where none could grow, until an alteration was made in the state of the ground I have frequently found it in corn fields, in fields of grain, mowing ground, pastures and door yards. It grows plentifully in Vermont, Newhampshire and Massachusetts; some in Rhode Island and Connecticut. Wherever the soil is rich enough to produce food for men and beasts, there the emetic herb may generally be found.

[To be continued.]

BITTER SWEET.

This plant was anciently called Amaradulcis, *morral, woody-nightshade, felonwort.* It grows wild in moist hedges; has woody, brittle stalks, and climbs on bushes. But if there be no shrubs, it creeps along the ground, and frequently strikes new roots. It flowers in the months of June and July. The taste of the twigs and roots, as the name of the plant expresses it, is both bitter and sweet; the bitter being first perceived, and then the sweetness. Dr. Thacher says it was formerly in much esteem as a powerful medicine, though at present, the doctors appear to be unacquainted with its excellence.

The following extracts from Culpepper's writings, printed in the year 1681, will shew the esteem people had for it at that time, in England and Germany.

Being tied about the neck, is a most excellent remedy for vertigo or dizziness in the head. "The country people commonly used to take the berries of it, and having bruised them, they apply them to felons, and thereby soon rid their fingers of such troublesome guests."

"We have now shewed you the external use of the herb, we shall speak a word or two of the internal, and so conclude. Take a pound of the wood and leaves together, bruise or pound the wood and leaves together, then put them in a pot, and put to it three pints of white wine, put on the pot lid, and shut it close, then let it infuse hot over a gentle fire, twelve hours, then strain it out, so have you a most excellent drink to open obstructions of the liver and spleen, to help difficulty of breath, bruises and falls, and congealed blood in any part of the body; to help the yellow jaundice, the dropsy, and black jaundice, and to relieve women newly brought to bed. You may drink a quarter of a pint (a gill) of the infusion every morning. It purgeth the body very gently, and not churlishly as some hold." The bark of the root is of great use as a part of a preparation for removing callouses, corns, &c. [see vegetable ointment.]

CHOCOLATE ROOT.—the root.

This is by some called *evan root:* and chocolate root, because it resembles chocolate in taste. This is a healthy root, and many wise people in the country drink it instead of tea or coffee. In all cases of canker, this is good for young or old. It is a good substitute for hemlock bark when taking the emetic, as directed in the Medical Pocket-Book. It should be gathered, washed, dried and pounded fine for use.

WORMWOOD.

This is a common herb, known generally. It grows by the way side, on mountains, and in gardens, &c. is plenty in various parts of America. It is a hot, dry herb, as hot as the blood, according to *Culpepper.* It is good to give in Stranguary, Surfeits, Swellings, to restore the appetite, for the Jaundice, and to remove swellings in the bowels.

HOPS.

The following account of the medicinal virtues of hops, is taken from Culpepper's writings. Hops in physical operations are used to open obstructions of the liver, to cleanse the blood, to loosen the bowels, to remove the gravel and stranguary. The decoction of the tops of hops, is useful to cleanse the blood, to remove scabs and breakings out of the body, to cure litters, ringworms, and spreading sores. The decoction of the flowers and tops are useful in expelling poison. A syrup made of the juice and sugar, is good for the yellow jaundice; it eases the head-ach caused by heat, and tempers the heat of the liver and stomach.

Were people to use more hops in their beer, and drink more of it, and less ice punch, soda water, &c. their health would resemble that of ancient times, when people lived to a good old age, enjoying health through almost the whole journey of a long and useful life. In addition to temperance in drinking, it was said;—

"By work our long liv'd fathers earnt their food,
Toil strung their nerves, and purified their blood."

The practice of bleeding the sick is becoming unfashionable, and was always irrational.

Giving *poison* to the sick, begins to appear to people as it is, *contrary to common sense.*

FASHIONABLE MEDICINES.

"Sulphuretum Hydrargyri Nigrum. Black Sulphuret of Quicksilver. Æthiops Mineral.

Take of Purified Quicksilver, Sublimed Sulphur, each equal weights, grind them together in a glass mortar with a glass pestle, till the globules of quicksilver totally disappear.

This is, perhaps, the most inactive of the *mercurial* preparations. It is principally used as an alternative in glandular affections and in cutaneous diseases. As an anthelmintic, it is sometimes given in a dose of five or ten grains, according to the age. But even in doses of several drachms, continued for a considerable length of time, it has scarcely produced any sensible effect." [Dispensatory, page 454.

What is all this good for, according to the above? Nothing. It is *inactive*, and does not produce any sensible effect. It must be like the Dutchman's razors, *Made to sell*, and not for good.

Strange Change of Disease.

Not many weeks ago, I was told that a child in the neighborhood was dangerously sick with the *typhus fever*. Two days after, being at the same house, I inquired after the sick child, and was told by the same person, that the child was dead, and that it died the next day after my being there; and that the death was caused by the *dropsy* in the head.

This question was put to the person, Do you think that child died of the dropsy in the head? "The Doctor says so." Is not this a great curiosity, that the typhus fever should turn to the dropsy in the head in one day? "It surely is," replied the informer, "but that is what the Doctor says."

One of two things is certain, either the Doctor did not know what disease the child had the day before yesterday, or it did not die with the dropsy in the head; as these disorders, I should think, could not change so soon.

This is a subject which ought to be examined. It does not seem to me possible this can be. The dropsy in the head and liver complaint appear to be fashionable complaints at the present day, and are considered incurable.

To me these two names appear a cover for the want of better information. *"And so they wrap it up."*

QUERY.

Is it not possible that a young Doctor may be ignorant of the article he directs for the sick, under the name of medicine?

In the first place, he studies a book which describes disease, what must be given, in what proportion, and how often.

Next he learns how to write a *prescription*, and the marks for pounds, ounces, penny-wts. grains, drachms, scruples, &c.

Then visits his patient, thinks what is his disease, what his book says, if he knows; and writes to the apothecary; the named medicine is obtained and taken. Afterwards he calls to see how it operates. All this time he has not seen what was given to the sick.

Is it not possible that a young man may do all this, and at the same time if the medicine was shewn him, he could not tell whether it was what he directed, or something else.

CUSTOM.

The power of Custom is so great, that every thinking man, in view of it, is filled with astonishment. That which at first appears the most disagreeable, when it becomes customary, is attended to with candor, honesty, and perseverance; and finally fixes on the mind, as firmly as the colour of the Ethiopian or as the spots of the Leopard. The prophet asks the question, "Can the Ethiopian change his skin, or the Leopard his spots? then they that are *accustomed* to do evil, may learn to do well." A late writer said, "Custom is the plague of wise men, and the idol of fools."—Men pay more attention to an old custom than to truth newly discovered. But for this, wise men would introduce many new and useful things; and this is what fools fall down before and worship. Paul was considered unfit to live, because he would, as the Jews thought, change the *customs* given by Moses.

By the power of custom, an innocent man was condemned to be crucified, and a murderer released from the sentence of death passed in justice upon him.

What but the power of *custom* can make many things, under the name of religion, at this day, acceptable or respectable? Nothing else; men pay their money and spend their time in doing things entirely useless, because it is the *custom* of the day, or of the people where they live.

The same may be observed as it respects disease, the manner of attending the sick, &c. The propriety or impropriety of a thing is scarcely noticed.—What is the custom? is the question.—The practice of taking blood from a sick man is bad, it is an injury; but custom says, "bleed them," and it must be done. In any other case, to bleed is dangerous, but in sickness it is by *custom* considered safe and useful.

Custom carries people to the apothecaries' shop, to purchase ratsbane to destroy the rats, and to purchase the same to cure their families when sick.

We hope the day is near, when people will come to their senses, and learn to distinguish between that which is rational, safe and useful, and that which is done barely because other people do so, or because *custom*, the fool's drag-net has brought it down to the day in which we live.

MISCELLANEOUS.

One of the Bishops of Ireland, died of late, by taking two ounces of *laudanum* through mistake. Doubtless thousands have died in the same way, by receiving the same through a mistake of the Doctors, who gave it instead of *medicine*.

Three men were drowned in Boston bay, Sunday, June 30th, by upsetting the boat.

A young woman was found dead in the water near Front street, on Wednesday morning, supposed to have fallen from the wharf by accident or design.

HOPE, FEAR, ANXIETY, & DISTRUST.

'Tis virtue only that repels fear, and fear only that makes life troublesome.

If you are disquieted at any thing, you should consider with yourself, is the thing of that worth, that for it I should so disturb myself, and lose my peace and tranquillity?

The keeping ourselves above grief, and every painful passion, is indeed very beautiful & excellent; and none but souls of the first rate seem to be qualified for the undertaking.

There can be no peace in human life, without the contempt of all events. He that troubles his head with drawing consequences from mere contingencies, shall never be at rest.

The melancholy person always presages misfortunes.

It were no virtue to bear calamities, if we did not feel them.

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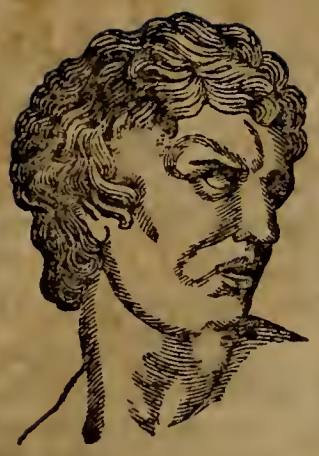


MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, AUGUST 6, 1822. No. 14

HISTORY OF MEDICINE—No. V.

Hippocrates also drew signs from all excrements, whatever they are, that are separated from the body of man. His most remarkable prognostics, however, are from the urine. The patient's urine, in his opinion, is best when the sediment is white, soft to the touch, and of an equal consistence. If it continue so during the course of the distemper, and till the time of the crisis, the patient is in no danger, and will soon be well. This is what Hippocrates called *concocted urine*, or what denotes the concoction of the humours; and he observed that this concoction of the urine seldom appeared thoroughly, but on the days of the crisis which happily put an end to the distemper. "We ought (said Hippocrates) to compare the urine with the purulent matter which runs from ulcers. As the pus, which is white, and of the same quality with the sediment of the urine we are now speaking of, is a sign that the ulcer is on the point of closing; so that which is clear, and of another colour than white, and of an ill smell, is a sign that the ulcer is virulent, and in the same manner difficult to be cured: the urines that are like this we have described are only those which may be named good; all the rest are ill, and differ from one another only in the degrees of more or less. The first never appear but when nature has overcome the disease; and are a sign of the concoction of humours, without which you cannot hope for a certain cure. On the contrary, the last are made as long as the crudity remains, and the humours continue unconcocted. Among the urines of this last sort, the best are reddish, with a sediment that is soft, and of an equal consistence; which denotes, that the disease will be somewhat tedious, but without danger. The worst are those which are very red, and at the same time clear and without sediment; or that are muddy and troubled in the making. In urine there is often a sort of cloud hanging in the vessel in which it is received; the higher this rises, or the farther distant it is from the bottom, or the more different from the colour of the laudable sediment above mentioned, the more there is of crudity. That which is yellow, or of a sandy colour, denotes abundance of bile; that which is black is the worst, especially if it has an ill smell, and is either altogether muddy or altogether clear. That whose sediment is like large ground wheat, or little flakes or scales spread one upon another, or bran, presages ill, especially the last. The fat or oil that sometimes swims upon the top of the urine, and appears in a form something like a spider's web, is a sign of a consumption of the flesh and solid parts. The making of a great quantity of urine is the sign of a crisis; and sometimes the quality of it shows how the bladder is affected. We must also observe, that Hippocrates compared the state of the tongue with the urine; that is to say, when the tongue was yellow, and charged with bile, the urine he knew must of course be of the same colour; and when the tongue was red and moist, the urine was of its natural colour.

His progn[illegible]s from the excretions by stool are as follow. Those that are soft, yellowish, of some consistence, and not of an extraordinary ill smell, that answer to the quantity of what is taken inwardly, and that are voided at the usual hours, are the best of all. They ought also to be of a thicker consistence when the distemper is near the crisis; and it ought to be taken for a good prognostic, when some worms, round and long, are evacuated at the same time with them. The prognosis, however, may still be favourable, though the matter excreted be thin and liquid, provided it make not too much noise in coming out, and the evacuation be not in a small quantity nor too often; nor in so great abundance, nor so often, as to make the patient faint. All matter that is watery, white, of a pale green, or red, or frothy and viscous, is bad. That which is blackish, or of a livid hue, is the most pernicious. That which is pure black, and nothing else but a discharge of black bile, always prognosticates very ill; this humour, from what part soever it comes, showing the ill disposition of the intestines. The matter that is of several different colours, denotes the length of the distemper; and at the same time, that it may be of dangerous consequence.—Hippocrates places in the same class the matter that is bilious or yellow, and mixed with blood, or green and black, or like the dregs or scrapings of the guts. The stool that consists of pure bile, or entirely of phlegm, he also looks upon to be very bad.

Matter cast up by vomiting ought to be mixed with bile and phlegm; where one of those humours only is observed, it is worse. That which is black, livid, green, or of the colour of a leek, indicates alarming consequences.—The same is to be said of that which smells very ill; and if at the same time it be livid, death is not far off. The vomiting of blood is very often mortal.

The spittings which give ease in diseases of the lungs and in pleurisies, are those that come up readily and without difficulty; and it is good if they be mixed at the beginning with much yellow: but if they appear of the same colour, or are red, a great while after the beginning of the distemper, are salt and acrimonious, and cause violent coughings, they are not good. Spittings purely yellow are bad; and those that are white, viscous, and frothy give no ease. Whiteness is a good sign of concoction in regard to spittings; but they ought not at all to be viscous, nor too thick, nor too clear. We may make the same judgment of

the excrements of the nose according to their concoction and crudity. Spittings that are black, green, and red, are of very bad consequence. In inflammations of the lungs, those that are mixed with bile and blood presage well if they appear at the beginning, but are bad if they arise not about the seventh day.—But the worst sign in these distempers is, when there is no expectoration at all, and the too great quantity of matter that is ready to be discharged this way makes a rattling in the breast After spitting of blood, the discharge of purulent matter often follows, which brings on a consumption, and at last death.

A kind good sweat is that which arises on the day of the crisis, and is discharged in abundance all over the body, and at the same time from all parts of the body, and thus carries off the fever: A cold sweat is alarming, especially in acute fevers, for in others it is only a sign of long continuance When the patient sweats no where but on the head and neck, it is a sign that the disease will be long and dangerous. A gentle sweat in some particular part, of the head and breast, for instance, gives no relief, but denotes the seat of the distemper, or the weakness of the part. This kind of sweat was called by Hippocrates *ephidrosis.*

The Hypochondria, or the abdomen in general, ought always to be soft and even, as well on the right side as on the left. When there is any hardness or unevenness in those parts, or heat and swellings, or when the patient cannot endure to have it touched, it is a sign the intestines are indisposed.

Hippocrates also inquired into the state of the pulse, or the beating of the arteries. The most ancient physicians, however, and even Hippocrates himself, for a long time, by this word understood the violent pulsation that is felt in an inflamed part, without putting the fingers to it. It is observed by Galen, and other physicians, that Hippocrates touches on the subject of the pulse more slightly than any other on which he treats But that our celebrated physician understood something even on this subject, is easily gathered from several passages in his writings; as when he observes, that in acute fevers the pulse is very quick and very great; and when he makes mention, in the same place, of trembling pulses, and those that beat slowly; when he observes, that in some diseases incident to women, when the pulse strikes the finger faintly, and in a languishing manner, it is a sign of approaching death. He remarks also, in the *Coacæ Prænotiones*, that he whose vein, that is to say, whose artery of the elbow, beats, is just going to run mad, or else that the person is at that time vey much under the influence of anger.

REMARKS ON MEDICINE—NO. IV.

We are sorry indeed to observe, that Medicine has hitherto hardly been considered a popular science, but as a branch of knowledge, solely confined to a particular set of men, while all the rest have been taught not only to neglect, but even to dread and despise it

It will, however, appear, upon a more strict examination, that no science better deserves their attention, or is more capable of being rendered generally useful.

People are told that if they dip the least into medical knowledge, it will render them fanciful, and make them believe they have got every disease of which they read. This, I am satisfied, will seldom be the case with sensible people; and, suppose it were, they must soon be undeceived. A short time will shew them their error, and a little more reading will infallibly correct it. A single instance will shew the absurdity of this notion. A sensible lady rather than read a medical performance, which would instruct her in the management of her children, must leave them entirely to the care and conduct of the most ignorant, credulous, and superstitious part of the human species.

Indeed, no part of medicine is of more general importance than that which relates to the nursing and management of children. Yet few parents pay a proper attention to it.—They leave the sole care of their tender offspring, at the very time when care and attention are most necessary, to hirelings, who are either too careless to do their duty, or too ignorant to know it. We will venture to affirm, that more human lives are lost by the carelessness and inattention of parents and nurses, than are saved by the Faculty; and that the joint and well-conducted endeavours, both of private persons and the public, for the preservation of infant lives, would be of more advantage to society than the whole art of Medicine, upon its present footing.

The benefits of Medicine, as a trade, will ever be confined to those who are able to pay for them; and of course the far greater part of mankind will be every where deprived of them. Physicians, like other people, must live by their employment, and the poor must either want advice altogether, or take up with that which is worse than none. There are not however any where wanting well-disposed people, of better sense, who are willing to supply the defect of medical advice to the poor, did not their fear of doing ill often suppress their inclination to do good. Such people are often deterred from the most noble and praise-worthy actions, by the foolish alarms sounded in their ears by a set of men, who to raise their own importance magnify the difficulties of doing good, find fault with what is truly commendable, and sneer at every attempt to relieve the sick which is not conducted by the precise rules of medicine. These gentlemen must, however, excuse me for saying, that I have often known such well-disposed persons do much good; and that their practice, which is generally the result of good sense and observation, assisted by a little medical reading, is frequently more rational than that of the ignorant retainer to physic, who despises both reason and observation, *that he may go wrong by rule*; and who, while he is dosing his patient with medicines, often neglects other things of far greater importance. BUCHAN.

COMMUNICATED.

[*From a Philadelphia Paper.*]

Cure for the Bite of a Snake.

Mr. Poulson—Having read in your paper of yesterday an account of a boy bitten by a Pilot or Copperhead Snake, and the means used for his cure, I am induced to send you the case of a man bitten by a Rattle Snake.

A few years since I employed Benjamin Homan to build a Saw Mill on the waters of the Delaware, in the state of New York; this man was one day sitting on a stick of timber and carelessly swinging his naked foot, when he felt something strike it; on looking down he observed a large Rattle Snake which instantly escaped into the brook. Homan attempted to get to the house, (about 250 yards distant) but was so overcome with pain he could not reach it; his cries brought the workmen to his assistance. He had very severe spasms, at short intervals, and which he said "struck him from his foot to his heart and would take his life"; the spasms increased in strength and frequency, with scarcely half a minute's intermission, and he exclaimed, "he should never get out of the woods alive." There was no Physician in the neighborhood. I providentially remembered an account I had seen in an English publication of two Viper catchers (a man and his wife) who suffered themselves to be bitten by Vipers to obtain the reward offered for a remedy against the bite of those Snakes; these people cured themselves and obtained the reward. The remedy was *Sweet Oil* taken internally.

As Oil was not to be had, I substituted *melted Hog's Lard* and gave two-thirds of a common tea cup full every five minutes; the effect was immediately apparent; the spasms became less violent, decreased in frequency, and within half an hour ceased entirely.

The external applications were scarifying the part bitten, binding ligatures of white ash bark above the ankle and under the knee, and placing the foot in mud

The foot was much swelled, but the swelling did not reach above the ligature at the ankle—it afterwards turned dark with greenish streaks, and coutinued somewhat inflamed and painful; but these unfavorable circumstances were afterwards removed by applying *a Chicken newly killed* to the foot. It was several days after the bite before the chicken was applied.

From the above cases of the Viper catchers, of Benjamin Homan, and of the Boy mentioned in your paper of yesterday, may we not conclude, that *drinking* SWEET OIL OR MELTED HOGS LARD, *and applying the warm flesh of a Chicken to the part bitten, will prevent the fatal effects frequently produced by the bite of venemous Snakes.*—These remedies are simple, can have no injurious effects, and are generally at hand. WM. A STOKES,

Sept. 3, 1813. Northern Liberties.

Sting of the Spider.

There is doubtless something very poisonous in the sting of a spider. It is said the toad is poisoned by it, and that they bite a plantain leaf, and find a cure. It is recorded in a Virginia paper, that a man was bitten above the knee by a spider. A few minutes after, he perceived a pain shooting upwards from the spot, which soon reached his heart. A quantity of plantain was immediately gathered and bruised, and the juice squeezed out and swallowed, which stopped the progress of the poison, so that a cure of the bite or sting was obtained immediately. This is a simple medicine, and is worth trying in such a case. Not long ago, a man in Salem was stung or bitten by a spider in his eye lid. It swelled very much. The doctor ordered it bathed with sugar of lead, (a poison.) This caused it to swell more, or it swelled more after it was put on. The swelling increased and extended downwards. Had the poison been driven from the body by raising the heat in the man, by which the poison would have been driven out, there is no doubt in my mind but it would have effected a cure.

Poison Mackerel.

It is said that some of these fish are poison Some say it is caused by feeding on copper banks. Whatever may be the cause, it is evident that not a few people have been injured by eating them. Several instances have of late been mentioned, of families who have eaten fresh mackerel and been taken sick, became spotted, resembling the color of this kind of fish.

A circumstance has occurred in my family of late which confirms the above accounts of the bad effects of fresh mackerel. On Wednesday morning, 25th ult. my wife bought a fresh mackerel and broiled it for breakfast. Five out of nine ate of it. Soon after, they were taken sick, and the sickness increased. Four of them took a little medicine, which relieved them for a while My wife concluded not to take any thing until she could ascertain the cause. In the afternoon she was so sick as to be unable to walk, and was obliged to go to bed, and take the vegetable emetic. This in a few hours completely removed the poison. and the next day she was entirely well.

At half past nine in the evening another was taken with pain and vomiting.—The same course was taken, and by 11 o'clock she was entirely well.— Two more were treated in the same manner the next morning, and were restored to their usual health. The fifth recovered without the emetic, having eaten but little of the fish. Should others experience the same effects, they may rest assured, that this course with the vegetable medicine is an infallible cure.—*Editor.*

SODA. [*From Thatcher's Dispens. p.* 40.]

"*Soda*, or mineral alkali as it has been denominated, in contradistinction to the other alkalies, which have been distinguished by the epithet of vegetable, exists in a constituent principle of several saline mineral substances, but it is usually extracted from the combustion of marine plants. It is afforded by the combustion, combined with carbonic acid, and associated with various other saline substances, and is obtained pure by the same general process as that applied to potash."

From the above it is evident that *soda* is a mineral, and of course contrary to man, who is composed of vegetables. It has long been settled in my mind, that minerals are unhealthy, and injurious to man. *Soda*, and every kind of mineral water, is injurious. They are all cold and unhealthy, whether artificial or from the springs. I have been at the springs in *Saratoga* and *Ballstown*, and drank the waters of each. They are cold, and contrary to *nature*, which is heat. Ice cream, ice punch, and all such things are unhealthy. Those who make no use of them are the least gratified in taste, and most healthy.

Crab's Eyes.

This is a *fashionable* medicine among the *fashionables* of this day of *fashions* which are passing away.

Dr. Thatcher, in his Dispensatory, page 167, gives the following account of "*crab's eyes.*"

"In the head and stomach of the craw fish, are found certain concretions, about the size of peas, or larger, of a white color, and sometimes of a reddish or blueish cast. They are prepared by levigation and washing with water. The tips of the claws of the common *crab* are precisely similar in composition, and are prepared in the same manner. Both these substances are carbonate of lime, free from other earths, which *chalk* always contains, and therefore preferable to it for medicinal use."

From all this, what are *crab's eyes?* Something in the head and stomach of the *craw fish*, or the tips of the claws of the common *crab*, or *chalk;* which is considered the best of the three for medicine. When common people read, or hear of *crab's eyes*, they form an idea of a part of some animal, with which they see; but how are they surprised to find it means *chalk!* What a great difference is there between *common sense*, and *learned sense!* Common sense says, *chalk*—learned sense says, *crab's eyes!!*

Thorn Apple—Apple Perue.

Dr. Thatcher says—"Every part of this plant is a strong *narcotic poison*, and numerous instances are recorded of children having suffered the most alarming consequences from having swallowed the seeds. Immediately after their being received into the stomach, dilatation of the pupils, vertigo, delirium, tremour, itching eruption, insupportable thirst, and palsy ensue; which if not remedied soon, terminate in death." Notwithstanding this account, Dr. T. describes it as good medicine; "They call evil good"; "*but what will they do in the end thereof?*"

Singular method of killing flies.

A friend informs us, that being much trou-

bled with flies in his store, he made a strong tea of quassia wood, and sweetened it with molasses. The flies gathered around it on account of the sweetness. Soon after taking it, they would fall on their backs, and begin to whirl round, and so continue till they died. He supposed that the quassia as an *astringent* caused their death. Those who at this season are troubled with flies, may try the same with safety, and at a small expense, if they please.

"Ye will surely say unto me this proverb, Physician heal thyself."

Luke iv, 23.

Why such a proverb as this nearly eighteen hundred years ago? We suppose that then, as now, there were men called *Physicians*, who attended the sick as a *trade*, and not to cure. Men who could not cure others, and consequently could not heal themselves. We are told of one woman in the days of Christ who had suffered many things from many *physicians*, who had lost all her property, and was in a worse state when they had done, than at the beginning. To such, we suppose king Asa applied. He was blamed, because he sought not to the Lord, but to *physicians*. Physicians like those were in the days of Job, to whom he compared his friends, saying, "Ye are all physicians of no value."

These men when sick could not heal themselves. It appears this was a common saying among the people;—If you are what you profess to be, cure yourself, and in this way prove your skill in curing others whom you attend. There are some called *Doctors*, who cannot cure themselves, even when they are able to direct what to give, and how it must be given.

We sometimes hear such language as this from *Doctors*—"I never take much medicine, nor do I give much to my family. When they are sick I give them herb drink, which generally cures them. It is said that a doctor's wife applied to her husband for medicine for a sick child. He refused it, saying, I cannot spare medicine, I keep it to sell, give the child some herb drink, which is much better for it.

I once attended a widow woman whose husband was a doctor. She stated to me that when she was sick, he paid every attention to her, and administered his medicine freely, but when sick himself he would never take medicine. She asked him why he gave it to her, and did not take it himself? He replied—"The reason I do not take it, is, I know what it is."

If the doctor does not take the medicine when sick which he gives to others in the same case, he gives others occasion to think that what he gives others, is not for a cure, but for gain. It is a critical situation for a doctor to be placed in, to be obliged to apply some other medicine to cure himself, than what he gives to others. The public will surely say, "*Physician heal thyself.*" In this way a man is in danger of being thrown out of business.

When a physician takes the same kind of medicine he gives others, and in this way heals himself, he not only proves himself honest in what he gives others, but he encourages others to take the same, beingled to believe that the medicine which heals the physician, will heal those to whom he administers the kind he took himself.

Doctors' stories do not always agree.

It is generally agreed, that when men ridicule any thing, they seek arguments or force to overthrow that which they treat with contempt. The *vegetable medicine* recommended in this paper, is by many respectable doctors acknowledged good, and some say they use a part of it themselves—others, either ignorant or something else, ridicule it, and represent it as unfit for human beings. How must a doctor appear to the candid, when saying—"Such medicine is good for horses"—or "*it will kill nineteen out of twenty*," &c.

It would be but a poor argument against good cheese, that *rats* love it, or good *bread*, that horses would eat it. The fact is, animals know the difference between medicine and poison, and it would be well for men if they would imitate the beasts in this thing. Who will say that catnip, or catmint, is bad, because the cat makes use of it for medicine? When a man endeavors in a dishonorable way to put another down, it is about certain that he is down himself, or sees a fall near at hand.

The description of *Lobelia* is unavoidably omitted, but will appear in our next.

JUST PUBLISHED,

At No. 56, Middle-street, Boston, "The Minutes and Report of a *Council*, which was convened for the purpose of inquiring into the merits of a *pamphlet*, recently published in Boston, entitled, "A Statement of the Conduct of ELIAS SMITH towards Dr. Samuel Thompson."

The above Council consisted of the following members:

Hosea Ballou of Boston, Hosea Ballou of Roxbury, Sebastian Streeter of Portsmouth, N. H. Barzillai Streeter of Salem, Thomas Whittemore of Cambridge, Geo. Cannon, Esq. of Nantucket, Caleb Loring, Brooks Pratt, Joshua Emmons, and John Rand, of Boston.

The public, by reading this Report, will see the difference between truth, and an exertion to represent the innocent as guilty of *crimes* which never existed but in name. "*He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.*"

EXTRACT FROM THE REPORT, PAGE 11.

"The greatest crime which seems to be urged in the pamphlet, against Mr. Smith, is, his having in the spring of 1821 "taken the whole lead of Dr. Thompson's business," &c. The Council find it very difficult to account for this allegation being stated, for this was after Dr. Thompson had discontinued Mr. Smith's agency—of course, whatever business Mr. Smith did, it was his own business, and not Dr. Thompson's. But the Council can easily discover one important truth, which the compilers of the pamphlet did not seem to discover, viz. that Mr. Smith had made such improvements, by the dint of his own application and assiduity, as to be able to take the lead of this business, and to secure to himself the confidence of those who favored this mode of practice. If Mr. Smith has, by his strict application to the business, and by his ingenuity and address, brought this medicine and mode of practice into great repute, who, in justice, who, in moral right, ought to reap the fruits of his labors; labors for which he has suffered in many ways more than men in mercantile business suffer in procuring an independent fortune."

Dysentery, Cholera Morbus, &c.

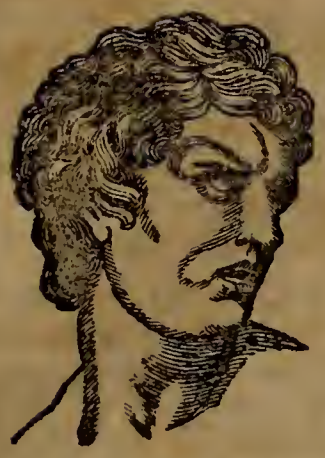
This is a season of the year, when these complaints are common among people, especially in the sea-port towns. At No. 56, may be had, *vegetable medicines*, which, if applied in the first stages of the disease, will effect a cure in a short time, as many in this city and the country around can testify.

No alteration in the diet is required, nor is the person in the least exposed to take cold, by using the medicine. Orders from the country for medicine to be used for the dysentery and *cholera morbus*, directed to *Elias Smith*, will be immediately obeyed.

The subscriber has *Vegetable Medicines* for *lock-jaw*, *hydrophobia*, *fits*, *cramps*, convulsions, spasms, &c. which, if applied in season, will not fail to effect a cure. E. S.

SORE FEET.

Several people, by walking on the pavements in this hot season, complain of sore feet, and some of blistered feet. At No. 56, Middle-street, may be had, a medicine, for 25 cents, which, by bathing the feet with it a few times, night and morning, will entirely cure them, and prevent a return of the same difficulty. *Tried and proved.*



MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:— With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, AUGUST 20, 1822. No. 15

The Minutes and Report of a Council, which was convened for the purpose of inquiring into the merits of a Pamphlet, recently published in this city, entitled "A statement of the conduct of Elias Smith towards Dr. Samuel Thompson."

MINUTES, &c.

The Pamphlet examined by the Council was compiled by a committee, composed of respectable gentlemen, belonging to, and appointed by a society called the Friendly Medical Botanic Society, which society consists of persons who have purchased of Dr. Thompson the right of using his system of practice, for themselves and families.

When this pamphlet appeared in public, the Rev. Elias Smith, Pastor of the 3d Universalist Society in Boston, and a member in regular standing, of the General Convention of Universalists, finding that his moral character was impeached, and his conduct towards Dr. Thompson declared to be "unjust and derogatory to the character of a man, who stands in the capacity of a public teacher of morality," thought it to be a duty which was due to himself and to his brethren in the ministry, as well as to the whole commonwealth of christianity, to solicit a board of such persons as would patiently investigate the statements contained in the above mentioned pamphlet, by an impartial attention to all which evidences might offer on both sides of the general subject, and by whom the public opinion would not be misguided.

The following names composed the council being invited by Mr. Smith.

Hosea Ballou of Boston, Hosea Ballou of Roxbury, Sebastian Streeter of Portsmouth, N. H. Barzillai Streeter of Salem, Thomas Whittemore of Cambridgeport, George Cannon, Esq. of Nantucket, Caleb Loring of Boston, Brooks Pratt of Boston, John Rand of Boston, and Joshua Emmons of Boston.

These all being present, it was thought advisable to appoint a moderator and clerk, that business might be conducted with all possible propriety. Hosea Ballou of Boston was chosen Moderator, and Sebastian Streeter of Portsmouth, Clerk.

It was then voted that the clerk should read the pamphlet, under consideration, in order, and that Mr. Smith be requested to object to any statement which he should consider untrne in fact or appearance.

Proceeded accordingly—the Clerk reading—Mr. Smith occasionally objecting; the committee who published the pamphlet, and the evidences on whose testimony they framed it, being present, were all called on to offer explanations, and to state all they knew relative to thequestions under consideration; evidences also, who were called by Mr. Smith, were heard; all were questioned and cross examined to the entire satisfaction of both parties. At half past nine o'olock, P. M. the examination closed, and the Council adjourned until Monday at 9 o'clock, A. M.

Met on Monday morning according to adjournment. Present, Hosea Ballou, Hosea Ballou,2d. Thomas Whittemore, George Cannon, Esq. Caleb Loring, Brooks Pratt, Joshua Emmons. Esq. Cannon, who is Dr. Thompson's agent in Nartucket, was objected to by Thompson, and withdrew from the Council. Sebastian Streeter having returned to Portsmouth, Hosea Ballou, 2d, was chosen Clerk in his stead.

The morning was spent in attending to much conversation of Dr. Thompson's and to what was offered by his friends; also in attending to statements from others which tended to cast light on various subjects relative to the object of inquiry; and at 1 o'clock the Council adjourned to meet at 3 o'clock, P. M.

Met at 3 o'clock and were favoured with some evidences respecting the securing of the copy right of a book mentioned in the pamphlet; attended further to hear Dr. Thompson's representation of Mr. Smith's conduct, and what was stated by a lady whom he called as a witness. Through the whole time of these inquiries and investigations, Dr. Thompson had free access to the Council, with all the friends he pleased to bring or send—the Committee that compiled the pamphlet, and the evidences, on whose testimony they relied, were freely admitted to state all they wished to communicate—and when it appeared that the Council was in possession of all the knowledge that could be obtained from both sides of the subject, and the day being spent, the Council adjourned only for the purpose of preparing and making their report, to Thursday, 3 o'clock, P. M.

Thursday, 3, P. M. met according to adjournment, and read and accepted the following

REPORT.

It appears, that in 1817, Dr. Saml. Thompson, desiring to obtain the assistance of some person of ability, character an address, who might assist him, as agent, to bring his medicine and mode of practice into more general repute, was recommended by his friends, and the friends of his medicine, to apply to Mr. Elias Smith, as a suitable person to render him the assistance he wanted; also, that the said Thompson and Smith did actually covenant and agree with each other for the foregoing purpose, calculating their agreement in such a way as to render their mutual efforts promotive of the object of bringing the medicine and practice into favor, and profitable to themselves. It also appears, that Mr. Smith purchased a right of Dr. Thompson, similar to those rights which he sold to others, and

under similar restrictions; but it did not appear, in evidence, that the obligation to keep the medicine a secret, was altogether so direct and binding, in a moral sense, as a positive promise, pledging both word and honor, would seem to make it; for it was directly stated, by several respectable witnesses, who had purchased rights of Doctor Thompson, that they never made any such promise, and that no such direct promise was required of them, at the time they made their purchase or at any other time; but that a small book, containing directions how to use the medicine, was given them when they purchased their rights, which contained the following item: "No one of the members shall reveal, or cause to be revealed, under the penalty of forfeiting his word and honor, any part of the information given by Samuel Thompson to the Society," &c. But as it was understood, by the general consent of the Society, that secrecy was to be observed, it appeared to the Council, that there was some degree of moral obligation binding on those who had purchased the rights, and become members thereby of the Society, not to communicate this knowledge to others. It likewise clearly appeared, that Dr. Thompson was at least equally bound on his part, to furnish Mr. Smith with medicine & the books of direction, to enable him to act as his agent, and that it was understood by the parties that their obligations and interest in their engagements were mutual & reciprocal. As agent for Dr. Thompson, Mr. Smith sold rights and medicine; and having been instructed by Thompson, he administered the medicine to many sick people, and, according to what was stated, his success was equal at least to the expectation entertained in the commencement of his undertaking, so much so, that before Dr. Thompson withdrew his agency and took his medicine and books from him, he had actually paid him not much short, if any, of fifteen hundred dollars.

The difficulty which occasioned the doctor to discontinue Mr. Smith as his agent, appeared, by the doctor's own statement, to concern the conditions on which Mr. Smith should compile a work out of Thompson's manuscripts, and prepare it for the press, and see it corrected in proofs. There was but one evidence produced to prove whether Mr. Smith's demands were unreasonable or not; this was one of the respectable gentlemen who composed the committee that published the pamphlet, on account of which the Council was called; this gentleman was sent by Dr. Thompson to obtain Mr. Smith's conditions, and he stated to the Council that Mr Smith offered to write the whole and attend it through the press for 40 cents a page. The Council were fully satisfied that this was but a very moderate demand, and this was the opinion of all the gentlemen present who knew any thing of such business.

An important question now rose in the mind of the Council, respecting Dr. Thompson's conduct in throwing Mr. Smith out of employ, and publishing to the world that he was no longer his agent, and in taking from him all his medicine and books of direction. For although the written agreement, which constituted Mr. Smith Dr Thompson's agent, run but one year, yet it had, by mutual consent of the parties, continued from three to four years. As this subject was to be considered only in a moral view by the Council, it became necessary to calculate the weight of provocation which influenced Dr Thompson to treat Mr. Smith in this way; and it did not appear that there was any provocation at all. It also became necessary to calculate the damage which this measure would be to Mr. Smith, providing he should be still holden to fulfil all *implied* obligations which the mutual agreement of the parties had at first laid him under, while Dr. Thompson should discontinue his own written obligation to Mr. Smith.

Mr. Smith entered into this engagement with Dr. Thompson, knowing that the medicine and practice were unpopular, and that it would subject him to the painful endurance of that kind of opposition which treats its object with contempt and scorn. It appeared evident that of this most bitter opposition, Mr. Smith had already endured more than any man of common feelings, would have endured for all the money that Thompson and Smith had both made during the time of his agency. It was furthermore evident to the Council, that Mr. Smith had rendered this medicine and mode of practice such essential service, in the short time of his agency, that its influence in his circle had greatly increased, and that he had given his attention so much to the business as to be better acquainted with it than Thompson himself, as a respectable witness testified that Thompson had acknowledged. The first law of nature now made its demand, Mr. Smith was in Boston with his family and could not live on the wind; he was constantly applied to by the sick for assistance, and that a wife, dear to his bosom, and children, dear to his heart, might have bread, he compounded medicine and administered it, and sold it to the sick. This irritated Dr. Thompson and induced him to prosecute Mr. Smith for an infringement of his patent. Mr. Smith now became Dr. Thompson's prisoner, and must have been torn from his family and immured in a prison, if his friends had not come forward and entered into bonds for him, for the sum of thirty-five hundred dollars!! This prosecution necessarily gave Mr. Smith no small trouble, and put him to large expenses; but finally at the trial it was decided by the honorable judge that Dr. Thompson's patent was invalid, and the action was dismissed. As Mr. Smith now found himself released from all legal demands, and having been put to much trouble and expense by Dr. Thompson, thought it perfectly right for him to avail himself of any lawful means to recompense himself, in some degree, for what he had suffered, and therefore published a book containing his own mode of practice, which he called an improvement on Dr. Thompson's.

To be continued.

Animated Nature;—Man *in particular.* No. 1.

When the all wise Creator determined on making beings which should be able to move from place to place, he contrived for them an organization different from that of beings which were fixed.

As moveable beings could not have their roots in the ground, he provided them with the cavity of the stomach, in which they were to carry about what should be equivalent to the soil for plants; and the suckers of their nutriment centering into that cavity, were destined to act like the roots of plants in the soil.

Hence, in all animals, exists the necessity of eating frequently, to fill the cavity of the stomach; hence the folly and mischief of filling it with heterogeneous and unnatural substances; it being the object of nature simply to extract from the matter in the stomach a homogeneous milky substance called *chyle*; no other juice but chyle being admitted into the animal system, the rest being rejected and expelled.

As animals were intended to move about, the perfect are therefore provided with *eyes*, to see objects which might endanger their safety, with *ears*, to hear, for a similar reason; with a *voice*, to warn others, or to obtain assistance in danger.

Hence also they were provided with senses of *smelling* and *tasting*, to discriminate the food which was proper for the stomach; and with the sense of *feeling*, to secure their identities, and excite them to action.

> And though things sensible be numberless,
> But only five the senses' organs be;
> And in those five, all things their forms express,
> Which we can touch, taste, smell, or hear, or see.

The organs of sense and the powers of volition proceed from the head and *brain*, by the nerves, which direct the muscles and tendons; but the functions of animal life are sustained by a simple, yet wonderful arrangement, in the stomach and cavities of the body.

The *heart* is the centre of a vast number of

tubes, called *arteries*; and by its never-ceasing contractions, it carries the blood through them, to all parts of the frame, diffusing every where warmth and life.

The blood of a man, thus driven by the contraction of the heart (a force like that by which water is driven out of a syringe or bladder,) weighs about 30 pounds; and, as this is the stock of the precious fluid possessed by each of us, and our lives depend on its constant circulation, it is not allowed to remain at the extremity of the arteries, but is there taken up by another set of tubes called *veins*, and by them brought back again to the heart.

Thus, there is a constant circulation, outward and inward, of this same blood, at the rate of an ounce to each contraction, from the heart through the *arteries*, and back to the *heart* by the *veins*. To warm, revive, nourish it, and keep up its quantity, there are various other wonderful, but very simple contrivances.

Were once the energy of air deny'd,
The heart would cease to pour its purple tide;
The purple tide forget its wonted play,
Nor back again pursue its curious way.

The heart consists of four cavities, from one of which, called the *left ventricle*, the blood is driven into the arteries through the body; by another, called the *right auricle*, it is received back again by the veins: it then passes into the *right ventricle*, whence it is forced into the lungs.

Having there been revivified by coming into contact with the air, it is carried back by a set of veins into the *left auricle*, and, from thence, into the *left ventricle*, where it began its course: it is then again forced into the arteries, brought back by the veins, &c. till the end of life.

The *lungs* are a large spongy substance, filling nearly the whole cavity of the chest, which rises as they fill, and falls as they empty, in respiring air through the mouth and nostrils.

The act of respiration is performed about twenty times in a minute; and about forty cubic inches of air are respired every time; of which two inches of oxygen are absorbed by the blood in the lungs, producing, at the same instant, 98 degrees of vital heat, and restoring to the veinous blood its bright red colour.

The *Lights* as they are called, or the lungs of sheep and oxen, are exactly similar to the lungs of man. On inspection, they will be found to be wonderfully adapted to their design of bringing the air into contact with the blood. Any rupture in their tender fabric, or defect in their action, leads to that fatal disease called Consumption.

Four thousand times in every hour, each cavity of the heart is called into action; and all the blood in the body passes through the heart 14 times during that space.

The arteries, into which it is forced, branch in every direction thro' the body, like the roots, branches, and leaves of a tree, running through the substance of the bones, and every part of the animal substance, till they are lost in such fine tubes as to be wholly invisible.

In this manner, they distribute nourishment, supply perspiration, and renew all the waste of the system; and, by passing through glands in every part of the body, all the various animal secretions are elaborated.

In the parts where the arteries are lost to the sight, the veins take their rise, and in their commencement are also imperceptible. The blood is then of a dark colour; and, as it returns to the heart with a less impetus, there is always more blood in the veins than in the arteries.

As the blood in this discoloured state has lost some of its vital power, it is driven through the lungs, and its colour is restored; but on its passage back to the heart, it also receives a supply of a new fluid extracted from the food of the animal in the stomach and intestines.

The loss of weight in a human body by perspiration in 24 hours is about four pounds; and what is gained by the inspiration of air into the lungs, is lost by the expulsion of moisture, and of gas generated in the lungs.

The motion of the lungs is preserved by that of the chest containing them; that of the heart may be felt on the left breast—and the circulation of the blood, from the action of the pulse in various parts of the body, and particularly at the wrist.

In children, the pulse gives 120 strokes in a minute; at 20 years, about 75: at 30, abou 70; and in old age, 60 or 65.

For the purpose of renewing and nourishing the blood, food is taken in at the mouth, macerated by the teeth, and mixed with the saliva: it is then carried into the stomach, a bag like a highland bag-pipe, where it is dissolved into a soft pap by a powerful liquid called the gastric juice.

This pap is then forced from the stomach into the intestines, where it is separated into a white milky liquid called *chyle*, and into the *excrement*.

The chyle is taken up or absorbed by myriads of fine tubes called the *lacteals*, which carry it to a main-pipe called the thoracic duct. This pipe ascends to the throat, where it empties the chyle into a large vein, and being mixed with the blood, is conveyed to the heart.

Of such subtle and wonderful contrivance is the organization of man! Similar also, is the construction of the whole of animated nature, from the greatest to the smallest.

Within the package of the skin, and essential to life and comfort, are numerous bones for strength; hundreds of muscles and tendons for action; nerves spread every where for sensation; arteries, to carry out the blood; veins to bring it back again; and glands performing all kinds of secretions; besides an infinite number of tubes called lacteals and lymphatics, to absorb and convey nutriment to the blood.

Such being the complex construction of our bodies, is it not wonderful that we last 70 or 80 years! When it is considered also, that a muscle or a bone out of place, a vein or an artery stopt in its circulation, or a nerve unduly acted upon, creates disease, pain and misery; is it not wonderful, that we enjoy so large a portion of health and pleasure?

Should not such considerations teach us the value of prudence and temperance?

Thick. in yon stream of light, a thousand ways,
Upward and downward, thwarting and convolv'd,
The quivering nations sport; till, tempest-wing'd
Fierce winter sweeps them from the face of day.
Ev'n so, luxurious men, unheeding pass
An idle summer-life in fortune's shine—
A season's glitter! Thus they flutter on
From toy to toy, from vanity to vice:—
Till, blown away by death, oblivion comes
Behind, and strikes them from the book of life.

THOMSON.

To be continued.

LOBELIA.—[*Continued.*]

USE OF THE EMETIC HERB.

It is now about fourteen years since my first acquaintance with this herb, as an emetic, in my family; and towards six years since I took it to relieve in sickness, and nearly five

years since I administered it to others. Though one of the most useful herbs on earth with others, it is not so alone, as it does not possess all needful to restore health to the sick man. It is very quick in its operations, but if some other medicine is not added to assist, it soon exhausts itself, and is done.

Not far from thirteen years ago, my oldest daughter was very feeble, supposed to be in a consumption. I applied to the most skilful doctor in Portsmouth, (as was supposed) he attended her a while; she failed continually with all his directions. A young man some acquainted with this emetic, and the manner of using it, proposed to administer it to her; this he did, three times in one week In a few weeks she recovered, and afterwards enjoyed good health.

Five years ago, I was violently seized in Boston, with the bilious cholic, and found no relief. I went to Portsmouth, and was attended with this emetic and other things in harmony with it, and with twice being attended, was entirely cured, and have not had a return of the complaint to this day. Soon after this, I began to administer it to others; which practice I have continued till now, with a success unknown in the administration of any other medicine.

I have found it, with other medicines, an infallible cure in all cases, excepting such as are beyond all cure. I have given it to all ages, from two days old to men of eighty-two, with safety and success. I have given it to females in all cases peculiar to them, and have never known it to fail, in curable cases. There are two cases, where it will not operate; one is, when the person is dying; here it will not act, of course it will not cause death to any one. The other case is, when all disease is removed. It will not make a well man sick. When a man is so sick as to be past cure, this emetic will relieve him, and cause him to live longer, and easier than without, excepting in mortification.

It is said by some, that if it does not operate, it is immediate death. This is not true, neither can it be proved so by any one.

THE POWER OF THE EMETIC HERB.

Several physicians have mentioned to me that they were afraid to use it, not knowing the power of it. This I am thoroughly acquainted with, beyond a doubt. The power of it is, with other medicines, to remove the cause it is given to remove, and no more. Like food, which has power to remove hunger, drink to remove thirst, riches to remove poverty, life to remove death, &c. It operates on disease in every part of the body, as the eye stone does, in removing from the eye whatever injures. When this is done, the stone ceases its operation.

There is no doubt but the power of it, as well as all other good things may be abused; but used in a proper medium, its power is always against disease, and in favor of the diseased. If enough is not given, it worries; if more than is needed is given, it is lost, but will not kill. No one ever died by its operation, as there is no death in it. It is possible some have died by taking it, because those who gave it raised the outward heat too high, by having the room too warm, by putting on too many clothes, or by steaming hot stones and putting them round the sick person.—This ought always to be remembered, and then all is safe.

I do not know that any one ever died in this way, but this is the only way in which a person may die, that I know of, in taking this emetic. This emetic is so powerful, as to search every part from head to foot, to remove (with other medicines) obstructions from the brain, eyes, nose, ears, mouth, jaws, throat, muscles, heart, lungs, liver, stomach, midriff, bowels, kidneys, gall bladder, bones, marrow, sinews, legs and feet; it will go through the veins, arteries, blood vessels, and every part that can be obstructed; so far it has power to go, and no further.

There is an oil in this herb, which can be diffused through the whole body, for the general good of the whole.

This herb stands at the head of all the herbs made for the service of man, and is the king of all diseases, and with its army, has power to overcome all opposed to the health of man, while in a curable state.

FOR THE MEDICAL NEWSPAPER.

Fevers.

Are Fevers treated in a proper manner by what are called "*Regular Doctors*"? Do they treat them so as to remove the cause? The common treatment is this:—Bleed, blister, give emetics and cathartics, nitre, and cooling things, and keep them from eating if hungry, and from drinking if thirsty.

What is the effect of all this?

One says, I had a fever and was attended by a Regular Doctor;—but ever since my eyes have been very weak. Another,—I had a fever, and ever since have been quite hard of hearing. Another.—I had a fever, and it turned to a sore, called a fever-sore, and ever since have been a cripple. Another.—I had a fever, and ever since have been subject to a violent pain in my head. Another—I had a fever, and the doctor gave me *mercury*, and ever since I have had pain in my stomach or side; my countenance pale, my feet and hands cold in warm weather. Is this taking away the cause of the fever? Can this be called curing the sick person? No. It is nothing more than shifting the difficulty from one part to another: The doctors consider a person in a fever to have too much heat, and therefore give cooling things. Is not this inconsistent? A person will tell you—he took a violent cold, which caused a fever. Is it reasonable to suppose that in taking this violent cold the quantity of heat is increased? No. The fact is this:—The cold gets the power over the heat, and throws it upon the surface of the body, and every cold mineral that is administered, increases the cold, protracts the disease, and at last settles down in one spot, attracts the cold from other parts, and there remains a torment to all future life, if not removed.

There is no other way to cure a fever, but to increase the heat, drive out the cold, open the pores, clear the stomach and bowels, and bring a proper balance in the system; then the patient is in health, with no torment left behind. G.

ANECDOTE.

A clergyman being accused of non-conformity, said to his friends, that if he was turned out of the church it would cost a thousand men their lives. This strange speech being noised abroad, he was summoned before a magistrate, and required to explain himself. If I lose my benefice, said he, I shall practice *Physic*; and then I may, if successful, kill that number.

THE

MEDICAL NEWS-PAPER

IS PUBLISHED AT

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EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, SEPTEMBER 3, 1822. No. 16

The Minutes and Report of a Council, which was convened for the purpose of inquiring into the merits of a pamphlet, recently published in this city, entitled "A statement of the conduct of Elias Smith towards Dr. Samuel Thompson."

REPORT.—[*Concluded.*]

In its particular attention to the strict propriety of the pamphlet in question, the Council obtained the opinion that the respectable committee which compiled it, though strictly correct in their intentions, were in some instances misguided by the testimony on which they relied, and that some of these instances were of a character which necessarily required the profoundest caution, and demanded the exercise of the tenderest sympathy of the human affections. The most prominent instance of this sort was the giving publicity to Ezra Burleigh's testimony, which indicates that Mr. Smith and his wife treated his son unkindly. It is a fact well known to an extensive circle of Mr. Smith's acquaintance, that he is a most kind and affectionate father, and that his present companion is a worthy, prudent wife, a tender and provident mother of his children, and a lady respected in the large circle of her acquaintance. Although these facts were well known to the most part of the Council, the following method was employed to carry conviction to the hearts of all present: Mr. Smith was asked if he were willing to leave the room and let his daughter, now seventeen, come in? He immediately complied, and the Moderator, in as cautious a manner as possible, asked her how she and the younger children of her own mother were used by their step-mother. She readily replied, that they were as well used as they could have been by their own mother. She was then asked how her brother, who is dead, was treated by the step-mother, when she assured the Council that he was treated kindly.

Mr. Burleigh himself acknowledged, that when Mr. Smith directed his son after supper, to find lodging abroad for the night, put a half dollar into his hand for his expenses; but this he did not relate in his testimony published in the pamphlet. Though the Council would by no means insinuate that Mr. Burleigh designed to deceive by his testimony, there is no question that by telling part of the truth and leaving other parts, an erroneous statement was made. The giving of publicity to this error, in the opinion of the Council, is the more deeply to be regretted as it carries the most deadly hostility into the sacred pale of the domestic circle, while it has nothing even in the remotest sense, to do with any difficulty which exists between Dr Thompson and Mr. Smith. While attending to this most disagreeable subject, it was gratifying to the Council to hear the Chairman of the committee which compiled the pamphlet, state, with his own accord, and with a proper pathos, that he was at the time of compiling the pamphlet, entirely opposed to the admission of Mr. Burleigh's testimony in the shape it appeared, and that he requested, on that account, to be dismissed from the committee, but was not released. In justice likewise, to another of the committee, who was present, the Council is happy to state, that he fully agreed with the council in what was thought of this circumstance; and the council is of opinion that had all the gentlemen of said committee then been present, they would have been of the same opinion.

Another representation which is made in the pamphlet, and submitted to the public to account for, is concerning a mistake which was made in obtaining a copy-right from the Clerk's office, of a book, for Doctor Samuel Thompson, in his absence. Mr. Smith informed the council that he sent the title page by Mr. Henry Emmons to the clerk's office, to get a copy right secured according to the title page; but that in place of getting it in the name of Samuel Thompson, he got it in the name of Elias Smith; that he, Elias Smith, told Mr. Emmons that it was a mistake, and ordered it to be printed with the name of Samuel Thompson, and requested Mr. Emmons to get another, and a correct certificate from the Clerk's office. Mr. Henry Emmons was called, who stated to the council that this matter was a mistake of his; after this, two printers, who were knowing to the circumstance, were called, and their testimony agreed with Mr. Smith's and Emmons'.

With all this explanation, the council was fully satisfied that Mr. Smith could have had no bad design in this affair, especially as no possible advantage could accrue to him by having his own name in the office, and Dr. Thompson's in the book.

Another statement found in the pamphlet, calculated to insinuate that Mr. Smith had acted dishonestly, is in the following words; "Mr. Smith formed a society in 1820, of those who had purchased rights of Dr. Thompson, of which he was President and Treasurer, and after meeting a few times, and they had paid one dollar entrance, the society was discontinued." When this subject was examined by the council, and explained by Mr. Smith and others, the gentlemen of the committee who compiled the pamphlet, acknowledged that they did not mean to have it understood that Mr. Smith had wrongfully kept the money.

Another instance in which the pamphlet seems to insinuate an idea unfavorable to Mr. Smith's character, is of his issuing proposals for publishing Dr. Thompson's system of medicine and practice at the price of five dollars, while Dr. Thompson was al-

The council was made to unde

these proposals embraced the work which Dr. Thompson desired Mr. Smith to compile out of his manuscripts. Mr. Smith supposed that if the book sold for five dollars, and if one thousand copies were subscribed for, which number was stated in his proposals, Dr. Thompson would be satisfied, as it would give him five thousand dollars for less than half the money, and leave him at liberty to have as large an edition as he pleased. As Mr. Smith acted as Dr. Thompson's agent in this affair, it did not appear to the council that he had improper or immoral motives.—Dr. Thompson returned, and disapproved these proposals, but agreed with Mr. Smith to issue other proposals, setting the book at ten dollars in room of five, and by Thompson's consent the proposals were issued in the name of Samuel Thompson and Elias Smith. This Dr Thompson acknowledged—Yet he published, as stated in the pamphlet, the following: "Whereas certain proposals have been circulated for publishing by subscription my system of practice, I hereby revoke the same, it being done without my consent!" It was impossible for the council, with all the assistance that could be obtained, to reconcile Dr. Thompson's own concession with what he published: nor could it be discerned why this thing was incorporated in the pamphlet.

Another thing which the pamphlet represents as a heinous criminality, is Mr. Smith's describing certain cures effected by the medicine which he uses, and which he designed to recommend, without informing the reader that it was not himself, but Dr. Thompson who in these instances administered the medicine. The council deems it inexpedient to take up time to palliate such an offence, if it be deemed one. Who will contend that after all which he had suffered by Thompson's unmerciful prosecution, Mr. Smith owed such punctillious gratitude to his deadly enemy as to render it indispensable that he should name him in such cases.

In the pamphlet handle is made of the fact, that while Dr. Thompson and Mr. Smith were on perfect terms of friendship, Mr. Smith spoke and wrote favorably of Thompson's discoveries and practice, but that of late he represents that Thompson had not produced a regular system of medicine and practice, and that he does not appear to be able to do it.

In the opinion of the council the very circumstance of Thompson's desiring Smith to write his system is full proof that he is not able to do it himself; but it cannot be proved that there is *therefore* nothing that can be said in favor of Thompson's discoveries and practice. It was stated by a respectable gentleman, who is agent for Dr. Thompson, that Thompson has repeatedly told him that Mr. Smith was far more thorough in his knowledge of the medicine than he was, and more capable of presenting the system to the public. It should be also remembered that the difficulty which induced Dr. Thompson to withdraw every thing from Mr. Smith, was because he would not write his system on so moderate terms as Thompson wished.

Eliakim Darling testified, as in the pamphlet, that Mr. Smith did not fulfil his agreement with Dr. Thompson, which agreement bound Mr. Smith to purchase all the medicine which he used or sold of Dr. Thompson. Mr. Darling was asked whether he had any other proof of such an agreement than the writing specified, and he acknowledged that he had not, but said the written agreement thus obligated said Smith. The agreement was produced and every word was read, when it was found no such obligation was in it.—The council is happy to state, in this case, that no doubts were entertained of Mr. Darling's sincerity, it was most apparent that he verily thought that the written agreement read differently from what it actually did.—Mr. Darling and some others have given it as their opinion that Mr. Smith has made no improvement on Dr. Thompson's discoveries; but it is stated by other gentlemen who are acquainted with the medicine, that Mr. Smith has, in fact, made valuable improvements.—This opinion is stated by one of Dr. Thompson's agents, who is a dealer in Apothecary medicine, has studied physic, and is acquainted with this botanic system. But the council undertake not to decide on disputes of this nature.

The greatest crime which seems to be urged in the pamphlet, against Mr. Smith, is, his having in the spring of 1821 "taken the whole lead of Dr. Thompson's business," &c. The council find it very difficult to account for this allegation being stated, for this was after Dr. Thompson had discontinued Mr. Smith's agency; of course, whatever business Mr. Smith did, it was his own business, and not Dr. Thompson's. But the council can easily discover one important truth, which the compilers of the pamphlet did not seem to discover, viz. that Mr. Smith had made such improvements, by the dint of his own application and assiduity, as to be able to take the lead of this business, and to secure to himself the confidence of those who favored this mode of practice. If Mr. Smith has, by his strict application to the business, and by his ingenuity and address, brought this medicine and mode of practice into great repute, who, in justice, who, in moral right, ought to reap the fruits of his labors; labors for which he has suffered in many ways more than men in mercantile business suffer in procuring an independent fortune.

In the pamphlet there are extracts of some letters which have an unfavorable appearance, but how those letters were elicited does not appear. What is stated by Stephen Neal, Esq. of Eliot, Maine, respecting Mr. Smith's saying that Dr. Thompson has no friends in Portsmouth and but a few elsewhere, is not contradicted by Mr. Smith, nor are those facts without corresponding evidence; for it is stated by respectable evidence that Dr Thompson has so used his former friends in Portsmouth and elsewhere, that they have for some time considered their connection with him dissolved by his own conduct.

The council would assure the public that no desire is indulged to injure the reputation of a fellow citizen, and it could not have been induced to suggest an unfavorable hint concerning Dr. Thompson, if the defence of a brother's character did not require it.

To conclude. As the council entertain a high respect for the gentlemen who compiled the pamphlet, and cannot believe that they designed to misguide the public sentiment, a hope is entertained that no construction will be given to any part of this report unfavorable to the moral intentions of those who compiled the pamphlet, or those on whose testimony they relied.

If the readers of this result of the council's investigations, should think that its appearance is of a partial complexion, that it finds no imperfection in Mr. Smith, nor any thing to be commended in Dr. Thompson, the council wishes to remark, that investigations have been directed solely to satisfy the minds of brethren, whether the statement be substantiated, that the "conduct of Mr. Smith towards Dr. Thompson was unjust, and derogatory to the character of a man who stands in the capacity of a public teacher of morality." No doubts are entertained that Mr. Smith may have acted in some instances, like all fallible men when tried by the unkindness of an enemy; especially is it believed that he has too much indulged a spirit of retaliation in some things which he has published, and of this he is sensible himself; and it is confidently expected that in future he will be more cautious, and endeavor to act the real christian, by exercising the spirit of forgiveness and charity.

Per Order.

HOSEA BALLOU, *Moderator.*

Hosea Ballou, 2d, *Clerk.*

Boston, July 25th, 1822.

Things as they once were.

In the year 1819, a pamphlet was printed in Boston, entitled

"*The Rules and Regulations of the Boston Medical Association.*"

We shall give the whole of it, as we have room, with some remarks.

On page 3 the following begins.

"*RULES AND REGULATIONS.*

"MEMBERS.

"The regulations of the Association shall

be offered for subscription to all candidates for medical practice in this town, who have received a medical degree at Harvard University, or are members of, or have received letters testimonial of approbation, or of license from the Censors of the Massachusetts Medical Society; and the Secretary shall be charged with the execution of this regulation, with which he shall comply in every instance, so soon as he shall learn that any candidate of the above description may have established himself in this town, or in case the Secretary has doubts in any instance, respecting the propriety of offering the articles to any candidate above described, he shall call on the Standing Committee for advice and direction; and in case any person to whom he offers the regulations shall refuse or neglect to sign the same, the Secretary shall make known such refusal or neglect to the Standing Committee.

Every candidate at the time of becoming a member of the Association shall sign the following obligation, which shall be in a book deposited with the Secretary.

The undersigned approve of the regulations of the Boston Medical Association, and agree upon their honor to comply with the same.

All the members of this Association, after arriving at the age of sixty, shall be considered as honorary members, and shall be invited to the annual dinner of the Association, and shall be exempted from all assessments; but in other particulars shall be governed by the rules and regulations of the Association.

All resignations of members shall be made in writing to the Secretary, who shall immediately lay them before the Committee, who shall either notify each member or call a meeting of the Association, as they may think most proper.

OFFICERS.

There shall be chosen by ballot at every annual meeting of the Association. a Secretary, and Standing Committee of five members. The duty of this Committee shall be, to advise and direct the Secretary in the admission of new members to the Association. They shall have power to call special meetings, and it shall also be their duty to attend to all matters, which concern the honor and interest of the Association.

MEETINGS.

There shall be an annual meeting of this Association on the first Wednesday in March, and the Secretary is empowered to provide a dinner, and assess each subscriber of the regulations for the same. Any member, however, by giving the Secretary notice ten days previous to the annual meeting that he does not intend dining with the Association, shall not be assessed for the dinner. The Secretary is directed to give a week's notice of the time and place of meeting by an advertisement in the newspapers, and a printed card sent to each member.

If any member refuses to pay his assessment for the annual dinner and other expenses, his connexion with the Association shall thereupon cease, and the Secretary shall inform the members of it by a circular note."

REMARKS.—This *Association* appears to me an *arristocracy*, which has sprung up in a *republican* soil. It is, in my view, a body of men, independent of the people, excepting where it relates to taking their money in large sums, for doing but little. According to my understanding of it, the *Association* is designed to benefit the members, whether the public are helped by them or not.

The reader will observe, that these regulations are to be offered to "all candidates for medical practice" in Boston, whether from the college, or from any other place, if they are about to establish themselves as practitioners in this town. If any one refuses to sign the obligation, it must be made known to the standing committee. The man who will not become a member, must be treated with entire neglect by all the members of the association, however useful he may be to the sick.

The regulations concerning the annual meeting and dinner are singular.

The annual meeting is fixed in March. At that time the secretary is empowered to provide a dinner, which is to be paid for by the members. Any member, by giving notice ten days before the dinner, that he does not intend to dine, shall be exempted from the expense. But if any member refuses to pay his part of the dinner, his connexion with the association shall cease. What strong bonds, that a *dinner* will bind, or not paying for it will loose!

In our next we shall notice some of the *rules* and *regulations* respecting the practical part, &c. &c.

Animated Nature;—MAN *in particular.* No. 2.

The *nerves* are soft white chords which rise from the *brain*, the focus of sensation, and disperse themselves in branches through all parts of the body. Impressions are received by the brain from the adjacent organs of sense; and the brain exercises its commands over the muscles and limbs by means of the nerves.

Thus the body is enabled to avoid what is hurtful, to flee from danger, and to pursue every thing useful and agreeable.

The proper object of vegetable-organization appears to be to supply food to animated nature; and the wisdom of Providence is in nothing more evident than in the variety, wholesomeness, and abundance of vegetable provisions.

The ear is placed in the most convenient part of his body near the brain, the common seat of all the senses, to give more speedy information.

In man it is of a form proper for the erect posture of his body; in birds, of a form proper for flight, and not protuberant; in quadrupeds, its form is, in some, large, erect, and open; in others, covered; in subterraneous quadrupeds, the ears are short and lodged deep.

The structure of the ear is admirably contrived to collect the undulations of sound, and to convey them to the censory in the brain. The first part is the auricle, or external ear, formed to stop and collect the sonorous undulations, and convey them to the concha, or large capacious round cell, at the entrance of the ear. Persons, whose ears are cut off, have a confused hearing, and are obliged to form a cavity round the ear with their hand.

In the interior is the auditory passage, curiously tunnelled and turned to give sounds an easy passage, and prevent their too furiously assaulting the more tender internal parts.

To prevent the entrance of noxious insects, this passage is secured with a bitter nauseous substance, called ear-wax. The next principal part is the membrana tympani, or drum of the ear, with its inner membrane, the four little appendant bones, and the three inner muscles to move them, and adjust the whole system to hear loud or soft sounds.

The passage behind the drum of the ear, is called the vestibulum, being the entrance to two other cavities, called the labyrinth, and the second cochlea, from its resemblance to a snail-shell.

The principal organs of the sense of *smelling* are the nostrils and olfactory nerves; the ramifications of which are distributed throughout the nostrils.

Smelling is effected by the odorous effluvia in the air, being drawn into the nostrils by inspiration, and struck with such force against the olfactory nerves, as to shake them, and occasion ideas of sweet, fœtid, sour, and aromatic.

The *taste* is that sensation which all things give to the tongue; but some consider the palate, the upper part of the roof of the mouth to be the instrument of taste.

The Creator seems to have established a very intimate union between the eye, the nose, and the palate, by directing branches of the same nerves to each of these parts, by which means there exists all the necessary guards against pernicious food; since, before it is admitted, into the stomach, it undergoes the trial of two of the senses and the scrutiny of the eye.

Feeling is the sense by which we acquire ideas of solid, hard, hot, cold, &c.

Some consider the four other senses merely as modifications of *feeling*.

The immediate organs of feeling are the pyramidal papillæ under the skin, which are little, soft, medullary, nervous prominences, lodged every where under uttermost skin.

Feeling is the most universal of our senses; in blind persons, the defect of sight has been supplied by their exquisite touch or sense of feeling. Spiders, flies, and ants, have this sense in greater perfection than man.

From these five senses flow all our sensative perceptions, the result of experience; and all the various habits, qualities, passions, and powers of animals.

Certain practices called *instincts*, not the apparent result of experience, *appear* to us to belong to some animals, contrived by some unknown means of that all-powerful Creator, whose wondrous and incomprehensible works inspire with rapture and devotion the being whom he has qualified to examine and estimate them.

Arsenic.

A man, says an English paper, was poisoned in a very singular manner. His physician proscribed for him a dose of arsenic and sent it to a druggist to be put up. The druggist having adjusted his scales with the proper weights, turned to get the arsenic; while in the act of getting it, a worm or caterpillar crawled up the scales in which the weights were, and in this situation added its own weight, which occasioned this dose to be too large, and thus destroyed the patient.—*Amer. Statesman.*

Remarks.—How uncertain is the life of a sick man, who depends on health from the most violent of all mineral poison, *arsenic!* Had the worm not added his weight, the proscribed dose might have killed the man; but then it would have been considered the disease, and not the arsenic, in the opinion of the doctor and others; but now it is laid to the *worm*, and not to the poison. The poison given to destroy well rats, is here mentioned as a cure for a sick man.

Dr. Thacher's account of its terrible nature, is sufficient to prevent its use in sickness. He says—"Oxide of arsenic is one of the most sudden and violent poisons we are acquainted with. In mines, it causes the destruction of numbers who explore them. When the quantity is so very small as not to prove fatal, tremors, paralysis, and lingering hectics succeed."

When will the time of the restitution of all things come! When will men be so restored to their natural state, as to be convinced that poison is injurious to the sick as well as the healthy, and that *herbs*, and not *poison* are for the service of man!—May that happy day soon arrive, a day which shall dawn to the good of the whole family of man!

Dysentery.

This is "a discharge of mucus, blood, and purulent matter, by stool, violent gripings, pain in the loins, and anus, with fever."

It generally prevails from August till winter. It is frequently caused by eating cold fruit, unwholesome food, ice punch, soda water and mineral drink, by bad or unwholesome air or water, extreme heat and cold.

The following, from an English work, on diseases peculiar to autumn, we think will be acceptable to our readers—

"Those affections of the stomach and bowels which are usually incident to the autumnal season, have this year visited us before their accustomed period; and the return of this visitation is sufficiently obvious, viz. the uncommon heat of the summer months. It is the damp and cold of the autumnal evenings, contrasted with the high temperature of the day time, at this season of the year, which have the greatest share in the excitation of those severe, and sometimes serious disturbances of the biliary organs, that are proverbially present when plumbs are ripe. To these fruits are bilious affections by far too largely referred. Our solicitude, then, to prevent the occurrence of such maladies ought to have as much bearing towards preserving an equality in the temperature of the body's surface, as to the ensuring an integrity in the articles of diet; although this last is a consideration of no mean moment, at a time, especially, when digestive derangements are so readily induced.

With regard to fruits, it is, in some measure, a work of supererogation to dwell upon their baneful qualities when used to excess, or under some circumstances, when employed at all. On this head the public, for the most part, is quite as knowing as the profession, [or the Doctors.] A modern writer has, however, somewhat facetiously proposed, that some of the most noxious of these articles should be nosologically named, according to their more common effects; so that the mistress of a table should have to address her guests somewhat after the following sort:—"Will your ladyship allow me to help you to a *cramp* in the stomach?" "My lord, I insist upon your trying some of that *diarrhœa*." "Colonel, there is a fit of the *gout* at your fingers' ends—do help yourself to it."

Say, a large draught of soda water, or ice punch. Cucumbers, watermelons, or muskmelons, in large quantities, immediately after the drink. Pears, peaches, pine apples, and lemons, with many other articles equally cold and hurtful.

What is the whole creation, but one great library; every volume in which, and every page in these volumes, are impressed with radiant characters of infinite wisdom; and all the perfections of the universe are contracted with such inimitable art in man, that he needs no other book but himself, to make him a complete philosopher.

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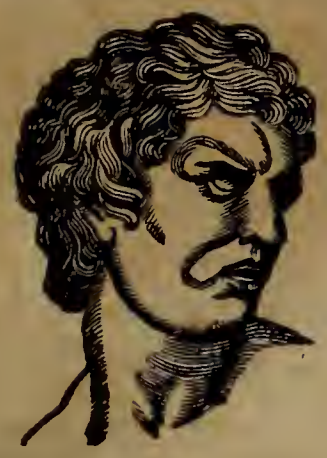

MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, SEPTEMBER 17, 1822. No. 17

HISTORY OF MEDICINE—No. VI.

From this account of Hippocrates, it will appear, that he was not near so much taken up with reasoning on the phenomena of diseases, as with reporting them. He was content to observe these phenomena accurately, to distinguish diseases from them, and judged of the event by comparing them exactly together. For his skill in prognostics he was indeed very remarkable, as we have already mentioned, insomuch that he and his pupils were looked upon by the vulgar as prophets. What adds very much to his reputation is, that he lived in an age when physic was altogether buried in superstition, and yet he did not suffer himself to be carried away by it; on the contrary, on many occasions, he expresses his abhorrence of it.

Having thus seen in what Hippocrates makes the difference between health and sickness to consist, and likewise the most remarkable signs from whence he drew his prognostics, we must now consider the means he prescribed for the preservation of health, and the cure of diseases. One of his principal maxims was this, That, to preserve health, we ought not to overcharge ourselves with too much eating, nor neglect the use of exercise and labor. In the next place, That we ought by no means to accustom ourselves to too nice and exact a method of living; because those who have once begun to act by this rule, if they vary in the least from it, find themselves very ill; which does not happen to those who take a little more liberty, and live somewhat more irregularly. Notwithstanding this, he does not neglect to inquire diligently into what those who were in health used for food in his time. Here we cannot help taking notice of the prodigious disparity between the delicacy of the people in our days and in those of Hippocrates; for he takes great pains to tell the difference between the flesh of a dog, a fox, a horse, and an ass; which he would not have done if at that time they had not been used for victuals, at least by the common people. Besides these, however, Hippocrates speaks of all other kinds of provision that are now in use; for example, salads, milk, whey, cheese, flesh as well of birds as of four-footed beasts, fresh and salt fish, eggs, all kinds of pulse, and the different kinds of grain we feed on, as well as the different sorts of bread that are made of it. He also speaks very often of a sort of liquid food, or broth, made of barley meal, or some other grain, which they steeped for some time, and then boiled in water. With regard to drink, he takes a great deal of pains to distinguish the good waters from the bad. The best, in his opinion, ought to be clear, light, without smell or taste, and taken out of the fountains that turn towards the east. The salt-waters, those that he calls hard, and those that rise out of fenny ground, are the worst of all; he condemns also those that come from melted snow. But tho' Hippocrates makes all those distinctions, he advises those who are in health to drink of the first water that comes in their way. He speaks also of alum waters, and those that are hot; but does not enlarge upon their qualities. He advises to mix wine with an equal quantity of water: and this (he says) is the just proportion; by using which the wine will expel what is hurtful to the body, and the water will serve to temper the acrimony of the humours.

For those that are in health, and likewise for such as are sick, Hippocrates advises exercise. The books, however, which treat on this subject, M. Le Clerc conjectures to have been written by Herodicus, who first introduced gymnastic exercise into medicine, and who is said by Hippocrates himself to have killed several people by forcing them to walk while they were afflicted with fevers & other inflammatory disorders. The advices given in them consist mostly in directions for the time in which we ought to walk, and the condition we ought to be in before it; when we ought to walk slowly, and when to run, &c.; and all this with respect to different ages and temperaments, and with design to bring the body down, or dissipate the humours. Wrestling, although a violent exercise, is numbered with the rest. In the same place also mention is made of a play of the hands and fingers, which was thought good for health, and called *chironomie;* and of another diversion which was performed round a sort of ball hung up, which they called *corycus*, and which they struck forward with both their hands.

With regard to those things which ought to be separated from, or retained in the human body, Hippocrates observes, that people ought to take great care not to load themselves with excrements, or keep them in too long; and besides the exercise above-mentioned, which carries off one part of them, and which he prescribed chiefly on this account, he advises people to excite and rouse up nature when she flagged, and did not endeavour to repel the rest, or to take care of the impediments by which she was resisted. For this reason he prescribed meats proper for loosening the belly; and when these were not sufficient, he directed the use of clysters and suppositories. For thin and emaciated persons he directed clysters composed only of milk and oily unctious substances, which they mixed with a decoction of chick-pease; but for such as were plethoric, they only made use of salt or sea-water.

As a preservative against distempers, Hippocrates also advised the use of vomits, which he directed to be taken once or twice a month during the time of winter and spring. The most simple of these were made of a decoction of hyssop, with an addition of a little vinegar and salt. He made those that were of a strong and vigorous constitution take this

liquor in a morning fasting; but such as were thin and weakly took it after supper.—Venery, in his opinion, is wholesome,!!!! provided people consult their strength, and do not pursue it to excess; which he finds fault with on all occasions, and would have excess avoided also in relation to sleep and watching. In his writings are likewise to be found several remarks concerning good and bad air; and he makes it appear that the good or bad disposition of this element does not depend solely on the difference of the climate, but on the situation of every place in particular. He speaks also on the good and bad effects of the passions, and recommends moderation in regard to them.

From what we have already related concerning the opinions of Hippocrates, it may naturally be concluded, that for the most part he would be contented with observing what the strength of nature is able to accomplish without being assisted by the physician.—That this was really the case, may be easily perceived from a perusal of his books entitled "Of epidemical distempers;" which are, as it were, journals of the practice of Hippocrates; for there we find him often doing nothing more than describing the symptoms of a distemper, and informing us what has happened to the patient day after day, even to his death or recovery, without speaking a word of any kind of remedy. Sometimes, however, he did indeed make use of remedies, but these were exceedingly simple and few, in comparison of what have been given by succeeding practitioners. These remedies we shall presently consider, after we have given an abridgement of the principal maxims on which his practice is founded.

Hippocrates asserted in the first place, that contraries, or opposites, are the remedies for each other; and this maxim he explains by an aphorism; in which he says, that evacuations cure those distempers which come from repletion, and repletion those that are caused by evacuation. So heat is destroyed by cold, and cold by heat, &c. In the second place, he asserted, that physic is an addition of what is wanting, and a subtraction or retrenchment of what is superfluous: an axiom which is explained by this, viz. that there are some juices or humours, which in particular cases ought to be evacuated, or driven out of the body, or dried up; and some others which ought to be restored to the body, or caused to be produced there again. As to the method to be taken for this addition or retrenchment, he gives this general caution, That you ought to be careful how you fill up, or evacuate, all at once, or too quickly, or too much; and that it is equally dangerous to heat or cool again on a sudden; or rather, you ought not to do it: every thing that runs to an excess being an enemy to nature. In the fourth place, Hippocrates allowed that we ought sometimes to dilate, and sometimes to lock up: to dilate, or open the passages by which the humours are voided naturally, when they are not sufficiently opened, or when they are closed; and, on the contrary, to lock up or straiten the passages that are relaxed, when the juices that pass there ought not to pass, or when they pass in too great quantity. He adds, that we ought sometimes to smooth, and sometimes to make rough; sometimes to harden, and sometimes to soften again; sometimes to make more fine or supple; sometimes to thicken; sometimes to rouse up, and at other times to stupify or take away the sense; all in relation to the solid parts of the body, or to the humours. He gives also this farther lesson. That we ought to have regard to the course the humours take, from whence they come, and whither they go; and in consequence of that, when they go where they ought not, that we make them take a turn about, or carry them another way, almost like the turning the course of a river: or, upon other occasions, that we endeavour if possible to recal, or make the same humours return back again; drawing upward such as have a tendency downward, and drawing downward such as tend upward. We ought also to carry off, by convenient ways, that which is necessary to be carried off; and not let the humours once evacuated enter into the vessels again. Hippocrates gives also the following instruction. That when we do any thing according to reason, though the success be not answerable, we ought not too easily, or too hastily, to alter the manner of acting, as long as the reasons for it are yet good But as this maxim might sometimes prove deceitful, he gives the following as a corrector to it: "We ought (says he) to mind with a great deal of attention what gives ease, and what creates pain; what is easily supported, and what cannot be endured." We ought not to do any thing rashly; but ought often to pause, or wait, without doing any thing: by this way, if you do the patient no good, you will at least do him no hurt.

These are the principal and most general maxims of the practice of Hippocrates, and which proceed upon the supposition laid down at the beginning, viz. that nature cures diseases. We next proceed to consider particularly the remedies employed by him, which will serve to give us further instructions concerning his practice.

Diet was the first, the principal, and often the only remedy made use of by this great physician to answer the greatest part of the intentions above mentioned: by means of it he opposed moist to dry, hot to cold, &c.; and what he looked upon to be the most considerable point was, that thus he supported nature, and assisted her to overcome the malady. The dietetic part of medicine was so much the invention of Hippocrates himself, that he was very desirous to be accounted the author of it; and the better to make it appear that it was a new remedy in his days, he says expressly, that the ancients had wrote almost nothing concerning the diet of the sick, having omitted this point, though it was one of the most essential parts of the art.

Things as they once were.

In our last, we published some of "*The Rules and Regulations of the Boston Medical Association.*" We now proceed to mention more of the same. On page 5 is the following.

"RULES AND REGULATIONS.

"No member of this Association shall consult with, or voluntarily meet in a professional way, or aid or abet, any practitioner in this town, who is not a member of the Association.

Those physicians of the adjoining towns who are members of the Massachusetts Medical Society, or have been licensed by it, shall be requested to conform in their charges to the fee bill of this Association, whenever they attend patients in town; and the members of the Association shall in no case consult with such of them as shall refuse their assent to the same.

When a physician, engaged to attend a case of obstetricy, is absent, and a second delivers the woman, the latter shall receive the fee and relinquish the patient to the first. If the first arrive, while the second is present, and before the woman is delivered, the second shall retire and resign the patient to the first.

If a physician be called to a patient, who has usually been attended by a family physician, on the arrival of the latter the patient shall be resigned by the former.

No member of this Association shall make a previous contract with any family for a definite sum as a remuneration for his annual attendance on that family.

If any member becomes acquainted with the conduct of another member, which he considers as a breach of the rules and regulations of the Association, it shall be his duty to make the same known to the Standing Committee, who shall inquire into the case and decide upon the same as they may think proper, provided, that both the Committee and member accused shall be at liberty to refer the question to the Association."

Remarks.—1. The first paragraph tells us that "no member of the Association shall consult with or voluntarily meet in a professional way, or aid or abet, any practitioner in this town, who is not a member of this Association."

What is the difference between this and the *cast* in the East Indies, or from the old *close communion* plan among the Calvinistic Bap-

tists? What is there in this that looks like friendship among the doctors, or good will to the sick? I see none. It looks to me like *monopoly* and *usurpation*. We mean to have all the rule, and all who do not submit to our will, we shall crush them, as far as is in our power. However useful, skilful, or much esteemed a man may be among the sick, he shall not give nor receive advice, come life or death.

2. A doctor out of Boston, if he belong to the Massachusetts Medical Society, may practice in Boston, but however tender hearted he may be, or compassionate to the sick he may feel, he must charge the same as the members of the Association have agreed shall be paid to them for their services. If they charge less, no one of this body shall consult with them in any case.

3. If another than the family physician is called in his absence, the first must retire when he comes, with pay for the first work, but no more. The other must begin where he left off. This does not to me look like the best way of making and increasing friendship among the doctors. nor like seeking the general good of the community; but like the ancient plans of the *clergy*, when they made their calculations to enrich themselves instead of doing good to mankind.

In our next we shall notice the fixed prices for public service, &c. &c.

Animated Nature;—Man *in particular.* No. 3.

As a prop-work, or substantial frame to the body, the *bones* are formed.

That the bones might not interfere with motion, they are provided with hinges or *ligaments.*

That the ligaments might work smoothly into one another, the joints are separated by gristles or *cartilages*, and provided with a gland for the secretion of oil or *mucus*, which is constantly exuding into the joints.

There are 248 separate bones in the human body, classed under those of the head, the trunk, and the extremities.

The skull, or cranium, consists of eight pieces, and serves as a vault and protection to the brain. There are also the cheek-bones, the jaws, and 32 teeth imbedded in them.

The head is joined to the trunk by the vertebræ, consisting of several short bones, to the upper part of which it is fastened by an hinge-joint, and turned in the socket of the next lower one to the right or left by suitable muscles.

In the front and centre of the trunk is the breast bone, extending from the neck to the *abdomen;* and opposite to it, in the *back*, is the *spine* or back-bone, which extends from the skull to the bottom of the loins, and is a long chain of separate short bones, called vertebræ.

These serve as the support of seven hoops or *ribs*, which are inserted in them, and form the chest or *thorax*, in which are the *heart*, *lungs*, &c.

Beneath them, inserted in the spine only, and extending but half way round the body, are five false ribs. The hip-bones supporting the abdomen are called the pelvis.

From the neck to the top of each arm, a bone extends on each side, called the collar-bone, and the blade bones are independent supporters of it. The bone extending from the shoulder to the elbow is called the humerus.

From the elbow to the wrists are two bones, the outer of which is the *radius.*

The thigh-bone is called the *os femur;* the knee, the *patella;* and the leg has two bones like the arm, the inner called the *tibia*, and the outer the *fibula.*

The Animal Frame is constantly exhausted and renewed; so that every particle of the human body is changed in the compass of a year!

Nor is it less surprising that so many different substances as compose every animal body, should also be secreted by the glands from the same blood, than that that blood may, in every instance, be traced to grass for its origin.

Those functions by which aliment is assimilated for the nourishment of the body, are *digestion*, *absorption*, *circulation*, *respiration*, and *secretion;* and the effect of such assimilation is called *nutrition.*

The food received into the stomach after mastication by the teeth, and being mixed with *saliva*, is converted into *chyme* by the gastric juice; the chyme passes into the intestines, where it is converted into *chyle* and *excrementitious matter;* which last, being separated by means of *bile*, is evacuated from the body; whilst the *chyle* is absorbed by the *lacteals* and conveyed into the *blood-vessels.*

The absorbent system consists of the lacteals, lymphatics, the thoracic duct, and the glands called conglobate, throughout the body.

Glands are organic bodies consisting of blood-vessels, nerves, and absorbents, intended for the secretion or alteration of particular fluids. They are divided into four classes; simple, compound, conglobate, and conglomerate; and the orifices of glands are said to be peculiarly irritable.

Secretion is the process by which various fluids are separated from the blood by means of the glands. The secretions are divided into the saline, as sweat and urine; the oleaginous, as the fat, cerumen of the ear, &c.; the saponaceous, as bile and milk; the mucous, as on the surface of membranes, &c.

Sensibility is the faculty of perception by the contact of an extraneous body; and this principle is generally diffused in our corporeal organs, but in different degrees. That modification of animal matter, in which sensation appears peculiar to exist, is termed *nervous.*

Motion is effected by the muscular fibre contracted by volition; but the will can only exercise this power, through the *medium* of the nerves *Irritability* is the power of contraction, inherent in our bodily organs, but not liable to be influenced by the will.

All the senses of animals, and all their varied powers of action, are exactly adapted to their different modes of existence. What is food to one, is poison to another; and every one finds provision according to its natural habits.

Every thing, also, is in exact proportion; and every provision of nature harmonizes with the corresponding desires and wants of animals.

"Nature's unnumbered family, combine
In one beneficent, one vast design;
E'en from inanimates to breathing man,
An Heaven-conceived, Heaven-executed plan;
Onward, from those, who soar, or lowly creep,
The wholesome equipoise through all to keep;
As faithful agents in earth, sea, and air,
The Lower World to watch with constant care:
Her due proportion wisely to conserve;—
A wond'rous trust, from which they never swerve."

[*Blair's Universal Preceptor.*

Printing.

Effect has been given to study; and improvements have been accelerated, in every branch of knowledge, by means of the Art of Printing. In England, alone, this art is the means of producing 800 new publications per annum; besides 70 magazines, journals, and reviews; and 250 several newspapers. Of the Monthly Magazine, esteemed the best in Europe, nearly 5000 are regularly sold; and of all the monthly works, at least, 100,000 per month. Of the newspapers throughout the United Kingdom, above half a million are sold per week.—Such a vast engine, is the press, for the diffusion of knowledge, and for the promotion of truth, virtue and happiness! It must not, however, be concealed, that it is an instrument capable of being perverted, by power and wealth, to the worst purposes; that it may be the means of making the worse appear the better cause; and may be made to aid and abet the bad passions and base views of wicked rulers and unprincipled ministers. The *good* use of the press is a great, social blessing; but the *abuse* of it may be the greatest of national curses. Against such abuse, young persons should be on their guard; and before they believe all they see printed, relative to passing events, they should examine into the character and motives of the writers; and, above all, should constantly *think for themselves.* [*ibid.*

"Ever learning, and never able to come to the knowledge of the truth."

ST. PAUL.

The great question at this day among the common people is—"Do you not think our minister knows? Does not the *Doctor* know best? He is a man of great learning; has been to college, and studied physic in America and Europe. He must know better than such as never studied physic," &c. Such facts lay the foundation for strong reasoning in the minds of many. Paul mentions some of great learning, who were at the same time ignorant of the truth. Many men have become extensively acquainted with many things which are no benefit to themselves, or people in general.

In things called religion, men may be learned in all the commands and doctrines of men, and at the same time ignorant of the truth as it is in Jesus. Many can repeat a particular creed, and understand all the ceremonies peculiar to their church, and at the same time be so ignorant of the truth, as to "deny the only Lord God, and our Lord Jesus Christ."

In things relating to *disease* and *medicine,* men may be in the same situation; "Ever learning, and never able to come to the knowledge of the truth." I consider the greater part of those called *learned doctors* in this situation. They are called learned men; but what great benefit is their learning to the sick and distressed? It is said they understand anatomy, and know the name of every part of a man. All this they may know, and yet not know how to cure a sick man. A person might be employed as a cook who understood all this, and at the same time be poorly qualified to prepare food for the hungry. Is there any man on earth who will contend that to be well qualified to prepare food for the hungry, a person must understand anatomy? I think not. If all who learn the parts of the human frame could cure the sick, and if no others could cure them, we might say, such only know the truth concerning the sick.

It is a common thing for the learned doctors to wait for the sick to die to know what caused their death. After they are dead, they open them to find what made them die. After doing this, they are no better qualified to cure another with the same disorder, than before.

The truth concerning this subject is simply this—*What is the disease, and what will remove it?* A man may understand all the parts of a man, and be ignorant of the disease, and the medicine that will cure; and a man may understand the disease and how to remove it, and know but little of the manner in which the body of man exists. The latter is best for the sick, but both are the most desirable.

When men undertake to attend the sick as a trade, they are about certain to take that course which will be most to their own advantage; but when they undertake to cure the sick they must understand the nature of disease, and what medicine will remove disease from the man. When they know this, they come to the knowledge of that truth, by which a man may be made free from disease.

When a man a man owns himself to be in an error, he does but tell you in other words, that he is wiser than he was.

REGIMEN OF HEALTH, TEMPERANCE, AND SOBRIETY.

If you have as many diseases in your body, as a bill of mortality contains, this one receipt, TEMPERANCE, will cure them all.

Happy is that man that eats for hunger, and drinks for thirst; that lives according to nature; by reason, not by example; and provides for use and necessity, and not for ostentation and superfluities.

If mankind would only attend to human nature, without gaping after superfluities, a cook would be found as needless, as a soldier in time of peace: We may have necessaries upon very easy terms; whereas we put ourselves to great pains for excess.

When *Adas,* queen of Caria, sent *Alexander* sauces and sweetmeats delicately prepared, by the best cooks and artists, he said, *I have better confections of my own,* viz. *my night travelling for my dinner, and my spare dinner for my supper.*

The *Thracians,* when *Agesilaus* marched through their country, presented him with corn, geese, sweetmeats, cheese-cakes, and all sorts of delicacies, both of meat and drink. He accepted the corn, commanded them to carry back the rest as useless and unprofitable to him; but they importunately pressing him to take all, he ordered them to be given to the *Helots—the slaves*:—and when some asked the reason, he replied, *They that profess bravery, ought not to meddle with such delicacies; and whatsoever takes with slaves, cannot be agreeable to the free.*

The more simple the diet is, the better is the chyle: The variety of meats and drinks begets various and diverse spirits, which have a conflict among themselves.

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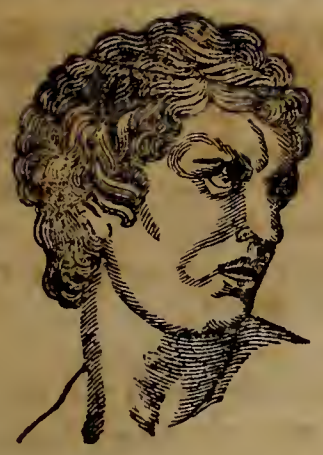

MEDICAL NEWS-PAPER; OR, THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

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HISTORY OF MEDICINE—No. V.

The diet prescribed by Hippocrates for patients laboring under acute distempers, differed from that which he ordered for those afflicted with chronical ones. In the former, which require a more particular exactness in relation to diet, he preferred liquid food to that which was solid, especially in fevers. For these he used a sort of broth made of cleansed barley; and to this he gave the name of *ptisan*. The manner in which the ancients prepared a ptisan was as follows:—They first steeped the barley in water till it was plumped up; and afterwards they dried it in the sun, and beat it to take off the husk. They next ground it; and having let the flour boil a long time in the water, they put it out into the sun, and when it was dry they pressed it close. It is properly this flour so prepared that is called *ptisan*. They did almost the same thing with wheat, rice, lentils, and other grain: but they gave these ptisans the name of the grain from whence they were extracted, as *ptisan of lentils, rice,* &c. whereas the ptisan of barley was called simply *ptisan*, on account of the excellency of it. When they wanted to use it, they boiled one part of it in 10 or 15 of water; and when it began to grow plump in boiling, they added a little vinegar, and a very small quantity of anise or leek, to keep it from clogging or filling the stomach with wind. Hippocrates prescribes this broth for women that have pains in their belly after delivery. "Boil some of this ptisan (says he) with some leek, and the fat of a goat, and give it to the woman in bed." This will not be thought very singular, if we reflect on what has been hinted above concerning the indelicate manner of living in those times. He preferred the ptisan to all other food in fevers, because it softened and moistened much, and was besides of easy digestion. If he was concerned in a continual fever, he would have the patient begin with a ptisan of a pretty thick consistence, and go on by little and little, lessening the quantity of barley-flour as the height of the distemper approached; so that he did not feed the patient but with what he called the *juice of the ptisan*; that is, the ptisan strained, where there was but very little of the flour remaining, in order that nature being discharged in part from the care of digesting the aliments, she might the more easily hold out to the end, and overcome the distemper, or the cause of it. With regard to the quantity, he caused the ptisan to be taken twice a-day by such patients as in health used to take two meals a-day, not thinking it convenient that those who were sick should eat oftener than when they were well. He also would not allow eating twice a-day to those who eat but once in that time when in health In the paroxysm of a fever he gave nothing at all; and in all distempers where there are exacerbations, he forbid nourishment while the exacerbations continued. He let children eat more; but those who were grown up to man's estate, or were of an advanced age, less; making allowance, however, for the custom of each particular person, or for that of the country.

But though he was of opinion that too much food ought not to be allowed to the sick, he was not of the mind of some physicians who prescribed long abstinence, especially in the beginning of fevers. The reason he gave for this was, that the contrary practice weakened the patients too much during the first days of the distemper, by which means their physicians were obliged to allow them more food when the illness was at its height, which in his opinion was improper. Besides, in acute distempers, and particularly in fevers, Hippocrates made choice of refreshing and moistening nourishment; and amongst other things prescribed orange, melon, spinach, gourd, and dock. This sort of food he gave to those that were in a condition to eat, or could take something more than a ptisan.

The drink he commonly gave to his patients was made of eight parts of water and one of honey. In some distempers they added a little vinegar; but besides these, they had another sort called *mixture*. One prescription of this sort we find intended for a consumptive person; it consisted of rue, anise, celery, coriander, juice of pomegranate, the roughest red wine, water, flour of wheat and barley, with old cheese made of goats' milk. Hippocrates did not approve of giving plain water to the sick; but though he generally prescribed the drinks above mentioned, he did not absolutely forbid the use of wine, even in acute distempers and fevers, provided the patients were not delirious nor had pains in their head. Besides, he took care to distinguish the wines proper in these cases: preferring to all other sorts white-wine that is

clear and has a great deal of water, with neither sweetness nor flavor.

These are the most remarkable particulars concerning the diet prescribed by Hippocrates in acute distempers; in chronical ones he made very much use of milk and whey; tho' we are not certain whether this was done on account of the nourishment expected from them, or that he accounted them medicines.

There were many diseases for which he judged the bath was a proper remedy; and he takes notice of all the circumstances that are necessary in order to cause the patient to receive benefit from it, among which the following were the principal. The patient that bathes himself must remain still and quiet in his place without speaking, while the assistants throw water over his head or are wiping him dry, for which last purpose he desired them to keep sponges, instead of that instrument called by the ancients *strigil*, which served to rub off from the skin the dirt and nastiness left upon it by the unguents and oils with which they anointed themselves. He must also take care not to catch cold, and must not bathe immediately after eating and drinking, nor eat or drink immediately after coming out of the bath. Regard must also be had whether the patient has been accustomed to bathe while in health, and whether he has been benefited or hurt by it. Lastly, he must abstain from the bath when the body is too open, or too costive, or when he is too weak; or if he has an inclination to vomit, a great loss of appetite, or bleeds at the nose. The advantage of the bath, according to Hippocrates, consists in moistening and refreshing, taking away weariness, making the skin soft and the joints pliant, in provoking urine, making the nostrils open, and opening the other excretories. He allows two baths in a day to those who have been accustomed to it in health.

In chronical distempers Hippocrates approved very much of exercise, though he did not allow it in acute ones; but even in these he did not think a patient ought always to lie a bed, but tells us that "we must sometimes push the timorous out of bed, and rouse up the lazy."

When he found that diet and exercise were not sufficient to ease nature of a burden of corupted humors, he was obliged to make use of other means, of which *purgation* was one. By this word he understood all the contrivances that are made use of to discharge the stomach and bowels, though it commonly signifies only the evacuation by the belly by stool. This evacuation he imagined to be occasioned by the purgative medicines attracting the humors to themselves. When first taken into the body, he thought they attracted that humor which was most similar to them, and then the others, one after another. Most of the purgatives used in his time were emetics also, or at least were very violent in their operations downwards. These were the white and black hellebore, the first of which is now reckoned among the poisons. He used also the Cnidian berries, which are nothing else but the seeds of thymelea or chamælea; cneorum peplium, which is a sort of milk-thistle. thapsia, the juice of hippophaë a sort of rhamnus, elaterium or juice of the wild cucumber. flowers of brass, coloquintida, scammony the magnesian stone, &c.

As these purgatives were all very strong, Hippocrates was extremely cautious in their exhibition. He did not prescribe them in the dog days, nor did he ever purge women with child, and very seldom children or old people. He principally used purgatives in chronical distempers, but was much more wary in acute ones. In his books, entitled "Of Epidemical Distempers," there are very few patients mentioned to whom he gave purgative medicines. He also takes notice expressly, that these medicines having been given in cases of the distempers of which he was treating, had produced very bad effects. We are not, however, from this to conclude, that Hippocrates absolutely condemned purging in acute distempers, for in some places he expressly mentions his having given them with success. He was of opinion, for instance, that purging was good in a pleurisy when the pain was seated below the diaphragm, and in this case he gave black hellebore, or some peplium mixed with the juice of *laserpitium*, which is supposed to have been our asafætida

An unpopular Sermon, upon an unpopular subject.

LUKE iv. 27. And many lepers were in Israel in the time of Eliseus the Prophet; and none of them was cleansed, saving Naaman the Syrian.

Two questions arise in our minds on reading this text:—

1. What is most *popular* in the world? Ans. *Error*, in *Government*, *Medicine*, and *Religion*

2. What is the most *unpopular* in the world? Answer. *Truth*, as it respects *Government*. *Medicine*, and *Religion*.

We should suppose that a man like Elisha, here called *Eliseus*, a man who had power to cleanse the leper, by directing him to 'wash seven times in Jordan,' would continually be surrounded with lepers, who would seek to him for a cure;—but according to the Saviour's word, not a solitary instance can be produced, in which he was by an Israelite applied to for a cure of that most loathsome disease.

Why was Naaman, at so great a distance, cured, while other lepers in the neighbourhood of Elisha, remained diseased? The reason is evident:—Naaman *heard* and *believed*; the others, though they might hear, did not believe. The Hebrew maid in Naaman's house said, 'would to God my master was in the land of Israel, the prophet would heal him.' This was told, and Naaman found a cure. Elisha's fame was in a distant land, but in his own country he 'had no honor.'

The reason the Israelites were not cured was, because the lepers did not know his power, or were not willing to be cured, unless by some physician. His direction for a cure (dipping seven times in Jordan) was not *popular*, and he was not applied to by the sick.

People at the present day, are in the same situation, as to the cure of diseases. Many suppose no one can cure the sick, but those called '*regular doctors*,' and multitudes remain ignorant of the poison they use, If any thing is mentioned beside the *popular* mode, at once they say, 'he knows nothing about medicine; I should rather die than take his medicine.' Many people near my dwelling, are sick, and have tried all the doctors give; and all does not cure them. They are advised to see me, and take such medicine as others are cured with. Many apply, and are cured. Others, who see their neighbors well, are afraid; and dare not use that medicine which they are confident has relieved men in their condition.

There are perhaps thousands in Boston who have never heard of my method of curing the sick, and thousands more who would prefer death in the *popular* way, to being cured by one not of the '*regular order*.'

At this time, people from the east, west, north and south, come to Boston to be cured of various diseases; they all, without the exception of an individual, find relief and return home. Many here might be cured, but they do not know, or are unwilling to apply, as this is not popular, or their friends are not willing they should be healed in such an unfashionable way.

The great question among people as to *religion* and *medicine* ought to be this, What is *truth?* and not what is the *custom*, or what is most *fashionable?* The words of our text are a severe reproof to the Jews at that time.—Jesus meant that the distant Gentiles would know, and apply to him first, though he first preached and wrought miracles among the Jews.

As rational beings, we ought to inquire after truth, and attend to those things for health, which God has provided, without being influenced by such as seek their own interest, and not the public good.

Things as they once were.

In noticing the "Rules and Regulations of the *Boston Medical Association*," we come now to the "FEE BILL," to which all other parts tend. This is found on page 6, with the rule of charges.

"FEE BILL.

"The following table contains the lowest fees, which shall be charged for the services, to which they are respectively annexed; but in proportion to the importance of the case and of the advice offered, or in consequence of an extraordinary attendance, the charges shall be increased; and the members of this Association consider themselves bound to increase their charges agreeably to this rule.

	Dls.	*Cts.*
First visit may be charged	fr. 2 to 5	
Every subsequent one	1	50
First consultation visit	5	
Each do do after the first	3	
*Rising in the night and visit	8	
Rising in the night, and advice at the Physician's house	3	
Visit on board a vessel at the wharf	2	
Do do do in the stream above the castle	5	
Do do do off or below castle	10	
Do out of town, for every mile from the centre of Boston	1	50
Do at Roxbury-street, Cambridgeport, or Charlestown	3	
Consultation visit at either of the above places, first visit	6	
Each subsequent one	4	
Case of Midwifery in the day	15	
Do do if any part of the attendance is in the night	20	
Advice at the Physician's house, according to the importance af the same, fr. 1 to	10	
Capital operations, as amputation of large limbs, lithotomy, trepanning, and extirpation of large tumours	40	
Operation of fistula in Ano	20	
Tappiug for dropsy, and reducing luxations or fractures of large bones	10	
Amputation of fingers or toes, and excision of small tumors	8	
Reducing luxations or fractures of small bones, stitching recent wounds, opening large abscesses and similar operations	5	
Passing Catheter	5	
Do do frequently repeated, without charging the visit	1	50
Venesection, in addition to the fee for visit, when at the patient's house	1	50
Extraction of tooth, or dressing at Surgeon's house	1	
The same operations at patient's house	1	50
Vaccine Inoculation	5	
Case of Gonorrhæa	10	
All other cases of Syphilis	15	

*N. B. The night in these cases is considered as beginning at 11 o'clock, P. M and ending at sunrise.

Remarks.—We are told that the above table contains the *lowest fees*, which shall be charged for services, to which they are respectively annexed. They may be increased as occasion requires. It is added, "*And the members of this association consider themselves bound to increase their charges agreeably to this rule.*" According to this rule, and the bonds of the association to increase their charges, what chance is there for common people to live? There is a little mercy; when any one is unable to pay, one third may be deducted.

Remark, 2. The first visit may be charged from two to five dollars. The reader will observe that the doctors charge this for a visit & not for medicine, this the sick must buy at the apothecaries, as the Boston doctors do not generally carry medicine. As I am informed, they are as destitute of medicine as a clergyman is of preaching matter, when he has left his notes at home, or has lost them. This must be an easy and quick way of getting money, for visiting and writing prescriptions.—Every visit after the first is to be charged $1,50 cts. From twenty to fifty patients per day, would run up fast; with from one to five cases of midwifery at from fifteen to twenty dollars each. I was told that one of these doctors said that thirty or forty dollars per day, he did not consider a day's work; seventy or eighty would do. By visiting forty or fifty patients in a day, and putting three, four, or five women to bed, would amount to that sum.

If a doctor is at loss what to do, and calls another to consult, he must be paid five dollars for the first consulting visit, and three dollars for each visit after.

Rising in the night to visit a patient is eight dollars, and three dollars at the doctor's house. What a great disproportion is this, from the fee of a common laborer! Is this equality?—Is this a republican principle? Does this look like, "*All men are born free and equal*!" Let the reader judge for himself.

In our next we shall add a few more remarks on the other parts, respecting *fees*.

Wine.

Wine is the juice of the grape altered by fermentation. The numerous varieties of Wine depend principally on the proportion of sugar contained in the must, and the manner of its fermentation. When the proportion of sugar is sufficient, and the fermentation complete, the wine is perfect and generous: If the quantity of sugar be too large, part of it remains undecomposed, as the fermentation is languid, and the wine is sweet and luscious; if, on the contrary, it be too small, the wine is thin and weak, and if it be bottled before the fermentation be completed, it will proceed slowly in the bottle, and, on drawing the cork, the wine will froth and sparkle in the glass, as for example, Champaigne. When the must is separated from the husk of the grape before it is fermented, the wine has little or no colour: these are called white wines. If, on the contrary, the husks are allowed to remain in the must while the fermentation is going on, the alcohol dissolves the colouring matter of the husks, and the wine is coloured: such are called red wines. Besides in these principal circumstances, wines vary very much in flavour. The red wines, are Port, which is strong and austere, and Claret, which is thinner and higher flavoured. Our white wines are called Madeira, Sherry, Lisbon, Malaga, and Hock. Of these the last is most acidulous, and Malaga the sweetest.

Wine, taken in moderate quantities, acts as a beneficial stimulus to the whole system. It promotes digestion, increases the action of the heart and arteries, raises the heat of the body and exhilarates the spirits. Taken to excess, it produces inebriety and stupor, which are often succeeded by headach, nausea, and diarrhœa, which last for several days. Habitual excess in wine debilitates the stomach, produces inflammation of the liver, weakens the nervous system, and gives rise to dropsy, gout, apoplexy, tremors, and cutaneous affections.

To convalescents, and in all diseases of general debility, and deficiency of the vital powers, wine is the remedy on which we must place our chief dependance; and when properly administered, its effects are often scarcely credible.

In typhus fever, attended by low delirium arising from debility, wine administered to the extent of one bottle or more in twenty-four hours, surprisingly mitigates the symptoms, and finally proves a sovereign remedy.

Its administration is regulated by the effects it produces; advantage being always derived from it when it renders the pulse more slow and firm; when the recurrence of delirium is prevented; when irritation is lessened, and sleep induced. If the pulse is quickened, and the countenance becomes flushed, if it excite thirst, increase the heat of the body, and occasion restlessness or delirium, it is obviously injurious, and its use should be suspended.

The wines prepared from other fruit than the grape are less spirituous and more aces-

cent, and are hence inferior in tonic power. Fermented liquors, especially porter, are sometimes substituted for wine, where this is necessary from idiosyncracy, and their powers are somewhat modified by their other qualities, particularly by their bitterness, and by the pungency arising from their excess of carbonic acid. Their narcotic power is often greater than is proportioned to their vinous strength, owing to the addition of narcotic substances which they often receive in the preparation.

In the hands of Dr. Rush, and other eminent physicians in the United States, wine, aided by the use of bark, has frequently succeeded as a radical remedy in tetanus. Dr. Hosack, of New-York, effected a cure in a case of lock-jaw, by administering wine alone to the extent of three gallons in four days.—Dr. James Currie, of Liverpool, England, has also experienced the efficiency of wine in the same disease. He asserts that a horse affected with lock-jaw having been made the subject of experiment, was completely cured by the liberal use of wine alone.

Wine has been emphatically termed "the milk of the aged," but parents are seriously advised to beware of giving wine to their children *indiscriminately*; because to them it can be of service only when taken as a medicine; and those injudicious persons, who encourage young people to take wine *habitually* at their meals, are guilty of an abuse, which cannot be easily repaired by future abstinence.

Wine is often adulterated with lead or other deleterious drugs. In order to detect this fraud, take two drachms of cream tartar, and one drachm of liver of sulphur; put them into a two ounce phial of soft water. The phial must be kept well corked, and occasionally shaken for about ten minutes: when the powder has subsided, decant the clear liquor, and preserve it in a well stopped bottle.—from sixteen to twenty drops of this liquid are to be dropped in a small glass filled with the suspected wine; and if the wine turns blackish or muddy, and deposits a dark colored sediment, we may be certain it is impregnated with sugar of lead, or some other preparation of that metal equally destructive.

Thacher.

It is easier to preserve health, than to recover it; and to prevent diseases, than to cure them.

New Publication proposed.

A Physician in New-York has issued proposals for publishing a periodical work, entitled 'THE MEDICAL REFORMER.' The work is to be published in numbers, 24 pages each, one every month, at 1 dollar per year.

The design of the editor is to shew the abuse of medicine, and the impositions practised on the public, by men called doctors, as we understand his prospectus. ☞*Success to the undertaking!!!*

Regimen of Health, Temperance, and Sobriety.

Now a days instead of water (which was the greatest part of the drink in the *antedeluvian* world, and very congenial to the temper of man) we drink *brandy, usquebah, aqua vitæ*; which are pernicious drinks, if commonly used. They destroy the *calidum innatum—innate heat*—prey upon the roscid juice, change the natural tone of the stomach, the texture of the body, and the crasis of the parts. Hence come *atrophies*, the imbecility of the nerves, and trepidation of our members; which is effected by disorderly motions of the animal spirits, being impulsed and agitated preternaturally by the spirits of strong liquors. Wine is an excellent liquor, if moderately used. It is a great refresher of decayed nature; fortifies the stomach, strengthens the natural heat, helps digestion, carries the food to all the parts, cheers the heart, and wonderfully refreshes the spirits.

The ancients called it *lac senum—the milk of old men*;—but by modern practice it is found, that if they suck too much of it, it will make them children.

Nothing can be of worse consequence to any, than the constant and immoderate use of it.

Sobriety is that which will secure you against all distempers, and make your life pleasant to you; for the harvest of diseases arises from the seeds of intemperance.

By sobriety, there is a good and perfect concoction made. The meat you eat, when it is well elaborated and transmuted in such manner as is proper for each digestion, then a good habit of body is established; the mass of blood has its pure tincture; all the liquors of the body have their peculiar properties suitable to the intention of nature. But if the crasis of the parts be perverted by intemperance, then the alimentary juices degenerate from their purity; the mass of blood and the nervous liquor are depraved, and the whole habit of the body disordered.

Abstinence plucks up the cause of all diseases by the roots. In the inward veins it takes away the *butomia*, which is caused by the ill disposition of the stomach; and that melancholy humor which is seated in the tunicles thereof, and reduces the natural temper to a just mediocrity.

By temperance men shut up their days, like a lamp, only by a pure consumption of the radical moisture, without grief or pain.

If the world consists of order, if our life depends on the harmony of humors, it is no wonder that order should preserve, and disorder destroy.

A spare and simple diet contributes to the prolongation of life.

Hygiera piu chy anco mangia—He that will eat much, let him eat little—because by eating little he prolongs his life, and so eats much.

If you will have a constant vigorous health, a perpetual spring of youth, use temperance.

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MEDICAL NEWS-PAPER;

OR,

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, OCTOBER 29, 1822. No. 19

HISTORY OF MEDICINE—No. VI.

The principal rule Hippocrates gives with relation to purging is, that we ought only to purge off the humours that are concocted, and not those that are yet crude, taking particular care not to do it at the beginning of the distemper, lest the humours should be disturbed or stirred up, which happens pretty often. He was not, however, the first who remarked that it would be of ill consequence to stir the humours in the beginning of an acute distemper. The Egyptian physicians had before observed the same thing. By the *beginning* of a distemper, Hippocrates understood all the time from the first day to the fourth complete.

Hippocrates imagined that each purgative medicine was adapted to the carrying off some particular humour; and hence the distinction of purgatives into hydragogue, cholagogue, &c. which is now justly exploded. In consequence of this notion, which prevailed long after his time, he pretended that we knew if a purgative had drawn from the body what was fit to be evacuated according as we found ourselves well or ill upon it. If we found ourselves well, it was a sign that the medicine had effectually expelled the offending humour. On the contrary, if we were ill, he imagined, whatever quantity of humour came away, that the humour which caused the illness still remained; not judging of the goodness or badness of a purge by the quantity of matters that were voided by it, but by their quality and the effect that followed after it.

Vomits were also pretty much used as medicines by Hippocrates. We have already seen what those were which he prescribed to people in health by way of preventives. With regard to the sick, he sometimes advised them to the same, when his intentions were only to cleanse the stomach. But when he had a mind to recal the humours, as he termed it, from the inmost recesses of the body, he made use of brisker remedies. Among these was white hellebore; and this indeed he most frequently used to excite vomiting. He gave this root particularly to melancholy and mad people; and from the great use made of it in these cases by Hippocrates and other ancient physicians, the phrase *to have need of hellebore*, became a proverbial expression for being out of one's senses. He gave it also in defluxions, which come, according to him, from the brain, and throw themselves on the nostrils or ears, or fill the mouth with saliva, or that cause stubborn pains in the head, and a weariness or an extraordinary heaviness, or a weakness of the knees, or a swelling all over the body. He gave it to consumptive persons in broth of lentils, to such as were afflicted with the dropsy called *leucophlegmatia*, and in other chronical disorders. But we do not find that he made use of it in acute distempers, except in the cholera morbus, where he says he prescribed it with benefit. Some took this medicine fasting; but most took it after supper, as was commonly practised with regard to vomits taken by way of prevention. The reason why he gave this medicine most commonly after eating was, that by mixing with the aliments, its acrimony might be somewhat abated, and it might operate with less violence on the membranes of the stomach. With the same intention also he sometimes gave a plant called *sesamoides*, and sometimes mixed it with hellebore. Lastly, in certain cases, he gave what he called *soft* or *sweet* hellebore. This term had some relation to the quality of the hellebore, or perhaps to the quantity he gave of it.

When Hippocrates intended only to keep the body open, or evacuate the contents of the intestines, he made use of simples; as for example, the herb mercury, or cabbage; the juice or decoction of which he ordered to be drank. For the same purpose he used whey, and also cows and asses milk; adding a little salt to it, and sometimes letting it boil a little. If he gave asses milk alone, he caused a great quantity of it to be taken, so that it must of necessity loosen the body. In one place he prescribes no less than nine pounds of it to be taken as a laxative, but does not specify the time in which it was to be taken. With the same intention he made use of suppositories and clysters. The former were compounded of honey, the juice of the herb mercury, of nitre, powder of colocynth, and other sharp ingredients, to irritate the anus. These they formed into a ball, or into a long cylindrical mass like a finger. The clysters he made use of for sick people were sometimes the same with those already mentioned as preventives for people in health. At other times he mixed the decoction of herbs with nitre, honey, and oil, or other in-

gredients, according as he imagined he could by that means attract, wash, irritate, or soften. The quantity of liquor he ordered was about 36 ounces; from which it is probable he did not intend that it should all be used at one time.

On some occasions Hippocrates proposed to purge the head alone. This practice he employed, after purging the rest of the body, in an apoplexy, inveterate pains of the head, a certain sort of jaundice, a consumption, and the greatest part of chronical distempers. For that purpose he made use of the juices of several plants, as celery; to which he sometimes added aromatic drugs, making the patients snuff up this mixture into their nostrils. He used also powders compounded of myrrh, the flowers of brass, and white hellebore, which he caused them to put up into the nose, to make them sneeze, and to draw the phlegm from the brain. For the same purpose also he used what he calls *tetragonon*, that is, "something having four angles;" but what this was, is now altogether unknown, and was so even in the days of Galen. The latter physician, however, conjectures it to be antimony, or certain flakes found in it.

In the distemper called *empyema* (or a collection of matter in the breast,) he made use of a very rough medicine. He commanded the patient to draw in his tongue as much as he was able; and when that was done, he endeavored to put into the hollow of the lungs a liquor that irritated the part, which, raising a violent cough, forced the lungs to discharge the purulent matter contained in them. The materials that he used for this purpose were of different sorts; sometimes he took the root of arum, which he ordered to be boiled with a little salt, in a sufficient quantity of water and oil; dissolving a little honey in it. At other times, when he intended to purge more strongly, he took the flowers of copper and hellebore; after that he shook the patient violently by the shoulders, the better to loosen the pus. This remedy, according to Galen, he received from the Cnidian physicians; and it has never been used by the succeeding ones probably because the patients could not suffer it.

A TRUE PICTURE.

Age, an infirmity nobody owns.—*At Home*, the domestic amusement of three hundred visitors in a small room to yawn at each other. *Bore*, every thing one dislikes. It also means any person talking of religion.—*Buying*, ordering goods without purpose of paying.—*Conscience*, something to swear by.—*Common Sense*, a vulgar quality.—*Coachman*, a gentleman or accomplished nobleman.—*Chariot*, a vehicle for one's servants, the dickey being the seat for the ladies, and the coach box for the gentlemen.—*Charity*, a golden ticket to Catalani or any other favorite performer.—*Debt*, a necessary evil.—*Duty*, doing as other people do.—*Dress*, half naked.—*Decency*, keeping up an appearance.—*Day*, night; or strictly speaking, from 10 p. m. to 6 a. m.—*Economy*, obsolete.—*Fortune*, the *summum bonum*.—*Fashion*, the *Je ne scai quoi* of excellence.—*Friend* meaning not known.—*Husband*, a person to pay your debts.—*Home*, every one's house but your own.—*Hospitality*, obsolete.—*Honor*, standing fire well.—*Highly accomplished*, reading music at sight, painting flowers for the border of a screen, and a talent for guessing charades.—*Love*, meaning not known, now that the ossification of the heart has become a fashionable disease; but the word is still to be found in novels and romances.—*Matrimony*, a bargain.—*Morality*, a troublesome interruption to pleasure.—*Music*, execution.—*Modest*, sheepish.—*Morning*, from noon to sun-set.—*Nonsense*, polite conversation.—*New*, delightful.—*Not at home*, sitting in your own drawing-room.—*Prudence*, parsimony.—*Pay*, only applied to visits.—*Prodigality*, generosity.—*Piety*, hypocrisy.—*Religion*, occupying a seat in some genteel chapel.—*Spirit*, contempt of decorum and morality.—*Style*, splendid extravagance.—*Time*, only regarded in music.—*Truth*, meaning uncertain.—*Vice*, any fault in horses and servants.—*Wicked*, irresistibly agreeable.—*World*, the circle of fashionable people when in town.

A SERMON UPON GOATS.

"And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens."

Prov. xxvii. 27.

From the days of Origen [in the 2d century] to the present, it has been fashionable to spiritualize the scriptures; and to teach men that they have a meaning besides what is expressed. Many to this day think the scriptures have a double sense, what is said, and what is meant, A man who could find a spiritual meaning to Sampson's bee-hive, jaw-bone, and the tails of his three hundred foxes, connected with fire-brands, could, doubtless, find a spiritual meaning to our text. What could it be? We will suppose it to be this:—

1. The person addressed must mean a minister of modern times, to whom it is said, &c. 'And thou shalt have goat's milk enough,' &c.

2. His household and maidens must signify in the spiritual sense, his family and domestics.

3. The goats must mean the non-elect, who are in the end to be eternally miserable, after feeding the minister and his family for life; according to Mat. 25, "the goats on the left hand," &c.

4. The goat's milk, in the spiritual sense of the text, which is represented as abundant, must mean the generous and constant support which these ministers, their children and servants, have received from the non-elect, or such as are declared to be of that number, who are to be treated so cruelly hereafter.

We will allow that the three first propositions are so plain that they need no illustration, and proceed to prove the truth of the fourth particular:—'Thou shalt have goats' milk enough.' It is a fact beyond all dispute, that those who are considered the unconverted, or non-elect, are generally to be depended on for the support of such as have, for years been considered ministers of the gospel. The meeting houses are chiefly built with the money which belonged to such as are denominated goats; and were it not for this part of the people, what a poor condition the sheep would be in!

The manner in which the goats' milk is obtained is a curiosity.

Money is wanted to make the person a life member of the bible society; the goats must be milked, and soon the ladies produce the money. A pious man presents himself as one called into the ministry, but is not able to obtain an honorable education at Waterville, Providence, or Cambridge. Milk the goats is the next; men, women and children are called, and the help is stripped from them, and the pious young men have goats' milk enough.

Missionaries are needed among the heathen in Vermont, Maine and Rhode-Island. The goats are milked again, and the missionaries are spreading their fame in all directions. A brother clergyman is dismissed, 'because no man has hired him;' the goats are milked, and he is on a mission at 20 or 50 dollars a month.

A mission is agreed on in Asia, and the goats are resorted to, who support the friends for 24 years; at last this fails, and what next? Mr. Ward appears and tells the owners of the goats, nothing can be done unless a college is built in Asia, and some of the natives made ministers. The goats are called up, and ten thousand dollars is collected; the goats are left to feed on the high hills, until another milking time returns, when their empty pails will be again presented, to be replenished from the same source.

These milking vessels are placed wherever the goats are likely to resort—on the bureau, on the merchant's counter, in the museum—for this purpose to milk out the abundance of these milch kine. They have drawn from the goats, money, hats, shoes, stockings, shirts and gowns, sweet-meats, and other luxuries, with missionary field, corn, potatoes, cabbages, pumpkins, &c.

All these things have been done, in addition to stripping for watch-seals, and the estates of old bachelors and maids, when death shall put an end to their wants.

According to modern pulpit doctrine, these poor goats are to be rewarded for all their milk [so good for the elect] with a portion with the devils and damned souls, in eternal misery, where they shall see the "very elect," who are fed upon their milk, and by it nourished and prepared for glory everlasting.

It is a matter of consolation to the friends of humanity, that such goats' milk is becoming scarce; and this rage for missionaries, which is akin to the old Crusades, is subsiding, while the glorious gospel, which includes all men as sheep, to be returned to the great shepherd and bishop of souls, is spreading in all directions, to the joy of men and glory of God!

To the Public.

The Editor of this paper, having been in the practice of administering vegetable medicine to the sick in Boston and its vicinity, for about six years, takes this method to inform his employers and others, that he still continues his practice, and is ready to wait on the sick at their houses, and people from the country who apply for help.

The following diseases have been cured in Boston and the adjacent towns within six years past.

Ague in the face; tooth-ache; pain in the ears; inflammation in the eyes; temporary loss of sight; recent deafness; swelling of the glands; dizziness in the head; cancers; delirium caused by obstructions in the brain; catarrh; dropsy; dropsy in the brain; brain fever; head-ache; sores in the head; swellings in the neck; palsy in the throat, causing loss of speech, or difficulty in swallowing food or drink; king's evil; lock jaw; stiffness in the neck; asthma; rheumatism; gout; consumption in the first stages of it; fever of all names, including fever and ague; cramp in the stomach and limbs; convulsion fits; hysteric fits; spasms; pain in the sides; palsy; leprosy; calluses; stomach and liver complaint; palpitation of the heart; hydrophobia; mineral, vegetable, or animal poison; measles; warts; piles; sprains; fellons; tape worm; jaundice; bilious cholic; cholera morbus; nervous complaints; St. Anthony's fire; salt rheum; gravel; stranguary, or stoppage of water; apoplexy; croup; inflammation of the kidneys and bladder; internal bleeding, or spitting blood; inflammation of the breasts; bruises; chilblains; epilepsy, or falling sickness; St. Vitu's dance; fluor albus; gangrene, cancers; all the variety of female complaints; itch, rickets, &c. with many other complaints not mentioned here.

There are many in Boston, who can testify that they have been cured of several of the above complaints, who are now enjoying good health.

Price for attending through a regular course, in one day 2,50
Visit, by day or night 50

Price of Medicine kept for sale at No. 56, Middle-street.

Vegetable Powders, per lb.	$2,00
do. do. per oz.	20
Green Emetic, per lb.	3,00
do. do. per oz.	25
Brown Emetic, per lb.	5,00
do. do. per oz.	37
Vegetable Elixer, per junk bottle	1,50
do. do. per oz.	16
Headach Snuff, per oz.	25
Vegetable Ointment, per oz.	25
Salve, per oz.	25
Bitters, per junk bottle	50
Vegetable Cordial, per junk bottle	75
Pulverized Elm, per oz.	25
West India Cayenne, per oz.	25
American do. per oz.	12 1-2 c.

The difference between a modern Doctor and such a Physician as the sick need.

If a man undertakes to relieve the sick the question is asked;—"Is he a regular Doctor?" If the answer is, no;—at once he is pronounced a *Quack*; that is, an ignorant pretender to physic. This is not so certain, though he may be of this sort; but in general, there are many more who deserve this name among those called regular doctors, than among those so stiled by the doctors, and the ignorant.

The fact is, a particular knowledge of the *names* of the different parts of the human body, is not the most essential for a physician to be in possession of. We do not say it is needful for a manufacturer of cotton, to know how to raise cotton. We do not consider it needful for a tailor to know how to make cloth; this is another branch of business, very different from making garments. It is not considered needful for a person to be acquainted with anatomy, to be a cook. It would be thought needless to send a girl to an anatomist to learn all the parts the food nourishes, in order to be completely skilled in the art of cookery.

The two most essential things to be known by a physician are—*disease,* and the *medicine* which will remove that disease, in any part where it is seated. If these two things are known, a man may cure all that are sick, excepting such cases as are past relief before the physician applies his medicine.

Why are people more sickly in seaports than in the country?

The common answer is, because there are more people, than in country towns. This is but a vague answer, and does not satisfy the sensible inquirer. There are several reasons why.

1. Generally speaking, the air is not so healthy as in the country. There is much infection, not found in the country.

2. The employment of people in large towns, is not so healthy as that of the country people. They are confined to small rooms, and often employed in business very injurious to health.

3. Their manner of living is not so healthy. The seaport people eat fresh meat in the hot seasons, and frequently that which is injured. Lambs are often driven in hot weather, from one to three hundred miles, and then killed. Such meat is often very injurious to health.

4. Their drink is many times unhealthy. The water is not so pure. They frequently drink ice punch, soda water, and many such things, which greatly injure health.

5. When they are some unwell, instead of drinking herb tea, or something of the kind, they too generally apply to a doctor, who applies a blister, orders a dose of calomel and jalap, opium, or takes away blood;

besides depriving the sick of food, or taking away the appetite for that which only wil give strength. Many people in the seaports after having "*a run of fever*," as it is termed. are never well afterwards. They often say, "the fever broke my constitution, and I have never enjoyed a well day since." I do not think there was ever a time in the large towns, when sick people were so injured with *poison* under the name of medicine, as at the present. If a stop is not put to this destructive use of *mercury* and other *poison*, the time (in my opinion) is not far off, when death will be the lot of such as take them when sick.

THINGS IN GENERAL.

It is generally thought that there is no country on earth in so flourishing a condition as the one called the United States of America. This, in many particulars, is true. The principles of our government are true,—"*That all men are born free and equal*," &c. Religious freedom, secured by the general consent of a whole nation, is a great blessing. The improvements in arts, sciences, navigation, manufactures, and agriculture, are all evidences of a flourishing country. Notwithstanding all these things, we are too much like the Israelites after they entered the promised land. There were seven nations to subdue, or drive out, and there was much of the land to be possessed. These Canaanites were left to try them, and if not overcome, they were to be briars in their eyes, and thorns in their sides.

We have in this country, notwithstanding all our attainments, at least seven nations to drive out, before we can be a happy, free, enlightened, consistent, and united people.

1. There are the remains of *monarchical principles* among us. Some of which were brought back by the refugees, called at that time *tories*. The advocates for this nation plead for *their* government, [monarchy] and consider *it* "*the bulwark of the religion they profess.*" So long as such men have any influence in the government, so long the nation will be unhappy.

2. Another nation to be driven out, is the old, almost worn out, *principles* or *doctrines* of men called *religion*, invented by men in the ages of darkness and superstition, which many now suppose true, because of their great age. These doctrines have been upheld by kings, and though in this country monarchy does not uphold them, yet they are preached and acknowledged true, on the account of an ignorant attachment to false doctrines, supposed true.

3. Another bad nation here, is the great number of names, or denominations, into which men are unnaturally divided, and which serve as a banner for republicans to fight under; when endeavoring to overcome each other, and bring all to their own faith. People, who can all vote for one man as *President, Governor*, &c. in what they call religion, are so at war, that they will neither sing, pray, preach, or commune together, though they all own the same God, and acknowledge the Scripture as the only rule of faith and conduct.

4. Another bad nation among us, is that of *poison*, introduced under the name of *medicine*, in the days of ignorance, when the greater part of the world depended on a few, whom they considered learned men, with whom they entrusted their lives in times of sickness.

5. A fifth nation is that blind, stupid attachment to these things, while their baneful effects are manifest to those who plead for them, as the best things for such as are enduring pain and disease.

6. Another nation is that prejudice which so many possess against all improvements in government, religion, or medicine, particularly the last. Many had rather die fashionably, than live rationally.

7. The last thing to mention, is that opposition made to the few, who dare raise their voice or pen, against the folly of the ancients, and in favor of that medicine which God has created out of the earth to heal men, take away their pains, and make peace through all the earth.

Let these seven nations be rooted out of our country, and we should indeed be the most flourishing nation on earth.

Caution to Parents on giving their children poison to kill worms.

Not long since, in a town in the state of New Hampshire, a child was taken suddenly sick, after eating bread and milk for breakfast. A doctor was called in, who said the disorder was caused by worms, and gave a dose of calomel, which threw the child into violent fits, and in a short time the neighbors were called in to see the child die: but after nature had struggled for about an hour against this enemy to life, it caused vomiting, and the child threw up the poison with its breakfast. A dog being by, ate what was vomited up, and died in consequence, in about four hours after. The child got well.

Remark. Is it rational to suppose that calomel in the stomach can kill worms, and not injure the person who takes it? It is a well known fact, that this article is so heavy a substance that it immediately settles to the bottom of the stomach and fixes on its coats, while the worm is floating about in its contents; and there can be no possible way to injure the worm without poisoning the whole contents of the stomach.

N. B. From this time, this paper will not be published every other week, but only *occasionally*; as the present situation of the editor, must prevent its being published as heretofore.

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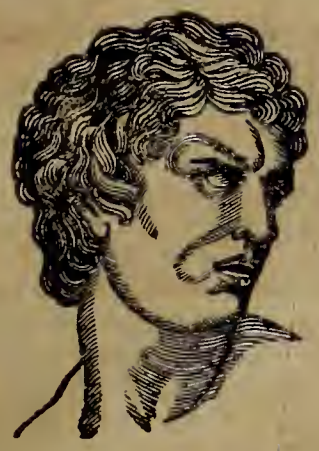

MEDICAL NEWS-PAPER;

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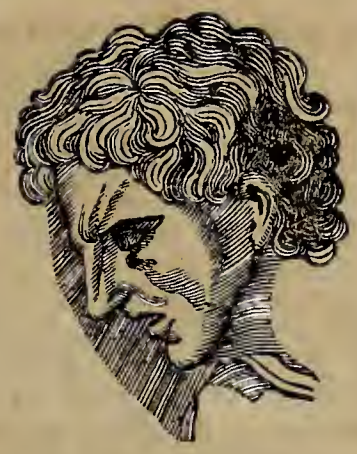


THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 3, EBEN SMITH'S BUILDINGS. CROSS-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, FEBRUARY 4, 1823. No. 20.

ADDRESS

TO SUBSCRIBERS, AND THE PUBLIC.

RESPECTED FRIENDS.

It is now several months since the last number of the "*Medical Newspaper*" was published. Since the last number was sent out, very many subscribers have manifested a desire for a continuance of the numbers.

This being the first paper of the kind published in our country, the Editor had many difficulties to encounter. The thing was new, and medicine being a subject, almost wholly neglected by people in general, it was hard to obtain many subscribers at the beginning. This was not all; too many people, through ignorance or design, were disposed to discourage every thing of the kind. Notwithstanding these and many other things, the subscribers gradually increased until the last number was published. Being almost alone, the Editor was about to give up the work, and strive no more to call the public to a subject of so much importance to our country generally.

Within a few weeks, a work of this kind has appeared in *New-York*, edited by a Physician, called the "*Medical Reformer*" From the first number, we conclude it will soon become a very useful thing to the community at large. This our readers may judge of by some pieces from the first number, here inserted. It is said that between ten and twenty gentlemen have engaged in this work, and mean to persevere in assisting the editor, and in making known the abuses of medicine which are practised at the present day. Could the editor of the *Medical News-Paper*, find such encouragement, this paper might soon become extensively useful. If nothing more is done, the subscribers are requested to use their influence in obtaining an addition of subscribers who may assist in defraying the expence of paper and printing.

It is here proposed to the subscribers and others that this paper should be called "*The Medical and Religious Newspaper.*" This will lay a foundation for a much greater variety of matter than could be expected in a medical paper only. There are a multitude of scriptures in which all are agreed; which might be so illustrated as to be profitable to all classes of readers. These two subjects. *Medicine and Religion* belong together. One respects the *body*, and the other the *mind.*

The prophets, Jesus Christ, the apostles and primitive ministers, were physicians, who taught the ignorant and healed the sick. The Creator has willed these two things to men generally, and individuals have no right to monopolyze them to the injury of the heirs of this inheritance.

Subjects respecting God, Christ, man, *here* and *hereafter*, with those things invented by man, not named in the scriptures, may be profitably explained to the general good of mankind.

Let us consider that we are under obligations to assist the bodies as well as the souls or minds of our fellow citizens. While we see the zeal manifested for the distant heathen, in endeavouring to save their souls from hell, as they suppose, shall we not engage in endeavouring to rescue men from the deadly portions of *poison*, which the sick are sure to receive, if they are visited by such as are called *Regular Doctors;* whose employment is to deal out to them the most fatal poison known on earth?

Common humanity forbids my silence in this case. In many instances I have known people, who at first appeared only to have a common cold; after taking opium, and other things of the same nature, have become very sick, and even die for want (in my opinion) of a little of that *medicine* which the Lord hath created out of the earth by which he heals men, and makes peace through all the earth.

The above for the serious consideration of our readers; by their servant.

THE EDITOR.

There is a great difference between understanding what another knows of a subject, and understanding the subject ourselves.

This is particularly applicable to people at the present day as it respects *religion* and *medicine.*

There are many people of ability, who

are well acquainted with what others once knew. They can give a long and correct account of what others profess to believe. They contend warmly for fashionable doctrines of the day ; but when you ask them to explain their doctrines ; to prove their ignorance of the subject, they will tell you it is a *mystery*, and cannot be understood, but must be *believed* ; or that great and good men hold so, and they must be right ; or their memory is poor, and they cannot remember the texts of scripture which prove their doctrines. If they understood the subject, they would be ready to produce the proof of what they declare to be the truth.

Too many people are like the man who when asked what he believed, replied, "I believe what the church believes." Being asked what the church believed, he replied,—"The church believes what I believe." He was next asked what he and the church both believed. He replied, "The church and I both believe the same thing." This *knowledge* of other men's *knowledge* without understanding for ourselves, is the foundation of all the superstition in the world. It makes men like the ancient Pharisees ;--"fools & blind ;" having a zeal of God, not according to knowledge.

As it respects *medicine*, the same may be seen. People praise *poison*, not because they understand the nature of it ; but because they know their family doctor approves of it. This class of people plead for *mercury*, *arsenic*, *antimony*, and other mineral *poison ;* not because they understand their nature, but because they know the Doctor makes use of them, and they conclude he would not do it, if these things were not good.

Sick people are bled, blistered, have their heads shaved, have their mouths made sore with mercury, and are put into a long sleep by opium ; not because they understand any good in such things, but because they know that others call them good.

Young men, without doubt, become *physicians*, without knowing the operation of *disease* on the *man*, or of *medicine* on the *disease*. They know what others knew, who lived or wrote before them. It is in my view, on this account that there are so many more who profess to give medicine, than can cure the sick. On this account there is seldom any blame attached to the doctors, though many may die in consequence of their giving poison.

The following pieces from the "*Medical Reformer*," we heartily commend to our readers, as worthy of their notice.

EDITOR.

HEALTH is unquestionably the greatest temporal blessing conferred on man. Mankind are liable to such a variety of diseases, that the utility and necessity of remedies are obviously indicated. The author of nature has suffered the malady, and provided the antidote. This remark is exemplified in the case of a venomous bite. It may be inferred then, that if one disorder is curable, there are substances provided for the cure of every disease incident to the human body. The brute creation, when sick, are taught by instinct when and where to apply for relief ; but man, being possessed of rational faculties, is left to discover remedies by observation, experience, and reason It being admitted that such remedies do exist, the important inquiry is, are they known, and in use ? Alas ! for the human family, it is a melancholy fact, that, this question cannot be answered in the affirmative. Instead of an efficacious and effectual mode of treating diseases, the most pernicious and dangerous one is substituted ; which, like the demon of destruction, has swept more from the earth than the wars of Europe.

There is a certain class of persons, who make great pretensions to the healing art ; but, notwithstanding several hundred years experience of their predecessors, are hardly able to cure a single disease. The science of medicine, in all its branches, is wretched beyond description. Poison, instead of salutary medicine, is daily administered. The article of mercury alone, denominated "the champion of the Materia Medica," has destroyed more lives than the sword, famine, and pestilence. This poisonous mineral, like the knife and lancet, has scattered disease and death thoughout the world.—Some, having observed the vast quantities of medicine poured into the human system without benefit, have affirmed, that neither medicine nor art has any influence in the cure of diseases ! imputing their removal entirely to nature, or that principle denominated *vis medicatrix natura*. Dr. Reece thus remarks :—"Common sense, common honesty, and common humanity are at variance with the present condition of medicine Indeed, the experience of every day shews the necessity of a substantial, practical, and permanent remodelling of the profession Physicians have basely sacrificed the health and lives of their fellow creatures, at the shrine of avarice and gain."

The design of this work is to expose the present unhappy and deplorable state of medicine ; and the editor pledges himself to prove these assertions. It is undertaken from the most conscientious motives, from a full conviction of its necessity. If it be asked, what is the use of such a publication ? I answer, in the words of that venerable patriach, the Rev. John Wesley—"The greatest that can possibly be conceived. Is it not needful in the highest degree, to rescue man from the jaws of destruction : from wasting their fortunes, as thousands have done, and continue to do daily ; from pining away in sickness and pain, either through the ignorance or knavery of physicians ? yea, and many times throwing away their lives, after their health, time and substance." Regardless of obliging or disobliging any man living, this work is now undertaken ; anticipating, at the same time, the most implacable enemies, and a flood of calumny. For, says the celebrated Dr. Harvey, "he who professes to be a reformer of the art of physic, must expect to run the risk of the martyrdom of his life." It is confidently hoped that all who "dare think for themselves," who regard their own health and the welfare of others, will encourage this work.

Observations on the medical treatment of General Washington's last illness. by John Reid, M. D. Physician to the Finsbury Dispensary, and Professor of the Theory and Practice of Physic.

In reading the official report of the death of General Washington, as stated in the newspapers, &c. I should imagine there were few medical persons who did not feel astonishment at the extraordinary manner in which that great man was treated by his physicians, during his last and fatal indisposition.

Some time in the night of the 13th of December, it is said, the general was seized by a disease called the cynanche trachealis, (croup.)

During the same night he sent for a bleeder, who took from him 12 or 14 ounces of blood.

Next morning a physician was sent for, who arrived at Mount Vernon, at 11 o'clock, when, imagining danger in the case, he advised the calling of two consulting physicians

In the interval, however, he thought proper to employ, in spite of the twelve ounces that had already been expended, two copious bleedings. Now when we consider

that these are called *copious*, and the other is not noticed as such, and all indifference with which a future, *most copious* bleeding is afterwards mentioned, we may presume that each of these was twenty-five or twenty ounces at least.

After this, "two moderate doses of calomel were administered." I know not exactly, what an American moderate dose of calomel may be, but if it is as fair to presume, it be in proportion to the bleedings, we may conclude that it was at least very considerable.

Upon the arrival of the first consulting physician, it was agreed that as there were no signs of accumulation in the bronchial vessels of the lungs they should try another bleeding.

Now, this appears to be perfectly inexplicable. As there were at present, no signs of accumulation in the bronchial vessels of the lungs, they were driven to another bleeding. Hence it will be seen, that this last bleeding was to produce an accumulation in the bronchial vessels of the lungs — There was great difficulty of breathing, great inflamation ; but as there was as yet no accumlation in the lungs, they were determined to induce that also, and as a likely means of inducing it, had recourse to the most extravagant effusion of blood. This is not an unfair interpretation of their words ; but it could not have been their real meaning : their real meaning, it is impossible to discover. In addition to all their previous venesections, thirty-two ounces are now drawn! The medical reader will not be surprised, to find that this was unattended by any apparent alleviation of the disease.

In the next place, vapours of vinegar and water are frequently inhaled. Two doses of calomel were already given, but this is not deemed sufficient, ten grains of calomel are added ; nor is even this sufficient. Repeated doses of emetic tartar, amounting in all to five or six grains, are now administered. It is said, the powers of life now seemed to yield to the force of the disorder. To many, it may appear that the yielding of the vital principle, in these circumstances, was not altogether owing to the force of the disorder.

The patient, lying in this feeble, and nearly exhausted state, is to be still farther tormented Blisters were next applied to his extremities, together with a cataplasm of bran and vinegar to his throat.

It is observed that speaking, which was painful from the beginning, now became scarcely practicable. When we reflect upon the extreme weakness, to which the patient must, by this time, have been reduced, and that he had both a blister and cataplasm of bran and vinegar to his throat, can we wonder that speaking would be scarcely practicable! respiration grew more and more contracted and imperfect, until after eleven o'clock on Saturday night, when he expired without a struggle.

Think of a man being within the brief space of little more than twelve hours, deprived of 80 or 90 ounces of blood ; afterward swallowing two *moderate* American doses of calomel, which were accompanied by an injection ; then five grains of calomel and five or six grains of emetic tartar ; vapours of vinegar and water frequently inhaled ; blisters applied to his extremities a cataplasm of bran and vinegar applied to his throat, upon which a blister had already been fixed : is it surprising that when thus treated, the afflicted general, after various ineffectual struggles for utterance, at length articulated a desire that he might be allowed to die without interruption!

To have resisted the fatal operation of such herculean remedies, one should imagine, that this venerable old man ought at least to have retained the vigour of his earliest youth.

Extract from the writings of the Rev. John Wesley.

The healing art was first brought into use in a very natural and simple manner. In the earliest age of the world, mankind, by various experiments, or accidents, discovered that certain plants, roots, and barks, possessed medicinal properties. These were found sufficient to remove their diseases. The application of these remedies were plain and easy ; but in process of time, many began to make a profession of medicine, and to strip it of its simplicity ; they began to inquire into the operation of such remedies, why and how they performed such cures ; they examined the human frame in all its parts ; the nature of the flesh, arteries, nerves ; the structure of the brain, heart, lungs, stomach, bowels, &c. with the springs of the several animal functions. They explored the several kinds of animal and mineral, as well as vegitable substances. And hence, the whole order of physic was subverted, and founded upon hypothesis ; they formed theories of diseases, and their cures, and substituted these in place of experiments.

As theories increased, simple medicines were more and more disregarded, and disused ; 'till, in a course of years, the greater part of them were forgotten, at least in the more polite nations. In the room of these, abundance of new ones were introduced, by reasoning, speculative men ; and those more and more difficult to be applied, as being more remote from common observation. Hence rules for the application of these, and medical books were immensely multiplied ; 'till at length physic became an abstruse science, quite out of the reach of ordinary men. Physicians now began to be held in admiration, as persons who were something more than human. And profit attended their employ, as well as honor. So that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of their profession. To this end they increased those difficulties, by design, which were in a manner by accident. They filled their writings with abundance of technical terms utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of anatomy, natural philosophy, (and what not ?) some of them insisting on that of astronomy, and astrology too, as necessary previous to the understanding of the art of healing.

Those who understood only how to restore the sick to health, they branded with the name of Empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients that it was scarce possible for common people to know which it was that wrought a cure. Abundance of exotics, neither the nature nor the names of which their own countrymen understood. Of chemicals, such as they neither had skill nor fortune, nor time to prepare : yea, and of dangerous ones, such as they could not use without hazarding life, but by the advice of a physician. And thus both their honor and gain were secured, a vast majority of mankind being utterly cut off from helping, either themselves or their neighbors, or once daring to attempt it. Yet there has not been wanting from time to time, some lovers of mankind, who have endeavoured, (even contrary to their own interest,) to reduce physic to its ancient standard ; who have labored to explode out of it all hypothesis and fine spun theories, and to make it a plain, intelligible thing, as it was in the beginning, having no more mystery in it than this, "such a medicine removes such a pain." These have demonstrably shown that neither the knowledge of astrology, astronomy, natural philosophy, nor even anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to the human body. Nor yet any chemical, or exotic, or compound medicine, but a simple plant or root duly applied, so that every man of common sense, (in ordinary cases,) may prescribe to himself, or his neighbor ; and may be very secure from doing harm, even where he can do no good Even to the last age there was something of this kind done, particularly by Dr. Sydenham And in the present, of his pupil, Dr. Dover, who has

pointed out simple medicines for many diseases. And some such may be found in the writings of the learned aud ingenious Dr. Cheyne, who doubtless would have communicated many more to the world, but for the melancholy reason he gave to one of his friends, that pressed him with some passages in his works, which too much countenanced the modern practice—"O sir, we must do something to oblige the faculty, or they will tear us in pieces."

There are about twelve hundred students attending lectures in the different medical colleges in the U. States. What a blessing would it be to society had their parents trained them up to agriculture instead of medicine, or rather, the idle speculations, and dogmas of medical schools. Those who engage in the practice will feel the force of the following remarks by a celebrated physician.

The young physician, filled with the statements contained in books, and the cures so easily performed at the *lecture table*, sets out in the profession, without fearing the management of any recorded disease; he flatters the hopes of his patient; tries his skill, having in his own mind, from the first, a full assurance of success, and too often meets with the bitterest disappointments.

Extract From Dr. Ring.

In my lectures on the art of physic, both theoretical and practical, I have fully proved that there is no necessity for that bane of the profession, *conjecture* or *hypothesis*; and if I were asked whether, if I myself were dangerously ill, I would suffer any hypothetical bower plausible physician, to pre-cribe for my malady, my answer would be *no*, assuredly *no*, unless I wished to risk the loss of my life. I could give a remarkable instance of this.

Speculation and hypothesis are always at variance with *sound experience* and successful *practice*.

The above extract evinces the pernicious effects of false theory and hypothesis, which at the present day, constitute nearly the whole art of physic.

Extract from Sir Gilbert Blane, Bart. and Physician to the King.

The history of the art of medicine in all ages, so teems with the fanciful influence of superstitious observances, the imaginary virtues of medicines, nugatory, delusive, ineficient, and capricious practices, fallacious and sophistical reasonings, as to render it little more than a chaos of error, a tissue of deceit unworthy of admission among the useful arts and liberal pursuits of man.

Ancient Things.

1 Chronicles, iv. 22, 23. "And these are *ancient things*. These were the potters, and those that dwelt among *plants* and *hedges*; there they dwelt with the king for his work."—

The word Trinity was invented in the year 150, after the birth of Christ. The festival of the Holy Trinity was first instituted in the year 835.

The Surplus worn by Egyptian Priests, were first worn by those who profest to be the ministers of Christ, in the year 316.

Purgatory was invented in the year 250, and introduced into the Catholic Church in the year 593.

The doctrine of Predestination, or that God has foreordained whatsoever comes to pass, was established by men in the year 470.

The title of Pope, or father, was once given to all Bishops; in the year 606, the Emperor confined the title to the Bishops of Rome, at which time their power began.

Fonts to baptize in, were first made in meeting-houses in the year 157, before that time they always baptized in rivers, lakes or streams. Godfathers and Godmothers, (or more properly, *odd fathers* and *odd mothers*) were first appointed in the year 130

In the year, 1160, thirty people called *heretics* in that day, came from *Germany*, to *England*, to propagate what they believed; for this conduct, they were branded in the forehead, whipped, and thrust into the streets naked in the middle of the winter, where none daring to relieve them, they died of hunger and cold. How remarkably religious the people must have been at that day! The *Bulwark* of religion with a witness!!

The Court of Inquisition began in the year 1204—It was abolished in *Naples*, in the year 1782, and in *Tuscany*, in 1785.

The fashion of kissing the Pope's great toes as a mark of submission, was first practised in the year 709.

In the year 1541, the word Pope was struck out of all English books.—Kissing the Pope's toes, and some other ridiculous ceremonies abolished, and the order of the Jesuits suppressed by the late Pope Clement XIV. in the year 1782. He was destitute of all political influence in Europe, in 1787. The Pope's effigy was burnt at Paris in may 4. 1795. He was made submissive to the French Republic in 1796, and expelled from Rome, Feb. 15, 1798

In the year 406, a law was made that obliged all the people to stand up, when the writings of Mathew, Mark, Luke, or John, were read in a public assembly.

The first Baptist meeting-house ever built in England, was in the year 1640.

The northern lights were first discovered in March 6, 1715.

Bands were first worn by lawyers, in 1615, Judge *Finch*, first wore them;—they were first used by the *Clergy*, 1652.

Medical Pocket Book, &c.

JUST PUBLISHED, and for sale at No. 3, EBEN SMITH'S Buildings, Cross-street, Boston; a valuabie work, entitled "*The Medical Pocket Book, Family Physician and Sick Man's Guide to Health.*" By Elias Smith. Price $5.

This valuable work, consists of three parts: 1 The different kinds of Vegitable Medicine, used by the author. 2. The manner of preparing and using them. 3. A description of the various diseases in which they are used, and the manner of applying them for the relief of the sick.

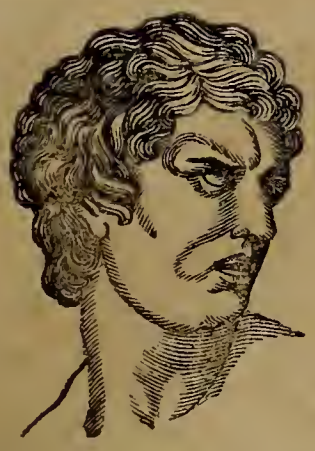
The different parts are made so plain, that in a great variety of cases, those who have the book, may prepare and use medicine without applying to any physician whatever.

This Book can be sent by mail, in a pamphlet form, to any part of the country; though the law does not allow bound books to be sent by mail. Any person wishing them, by enclosing five dollars by mail, will have them forwarded punctually as they direct.

Orders for the Books bound, according to the above conditions will be attended to.

—*ALSO, FOR SALE*—

At the above—*Vegitable Powders*, for Colds, Coughs, and Indigestion.—*Vegitable Elixir*, for removing pains in the head, stomach, bowels, &c.—*Vegetable Ointment*, for sprains, stiffness in the joints, callouses, corns, &c.—*Cough Powders*, of great use in common coughs, whooping cough, &c.—*Jaundice Bitters.*- *Vegetable Head-ache Snuff.*—*Slippery Elm Bark.*—*Salve*, &c. &c. &c.



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VOL. I. BOSTON, TUESDAY, FEBRUARY 25, 1823. No. 21.

What a world we live in! No. 1.

How often this sentence is repeated! When any thing uncommon takes place in the natural, political, or religious world, an observer exclaims, "What a world we live in!"

What kind of a *world* is this, in which we live?

In the first place, it is God's world. "The earth is the Lord's, and the fulness thereof." He is the possessor of heaven and earth.

2. It is a *good world*, and full of God's riches. In the first of creation, it was pronounced "very good." Every part was as good as the Creator was pleased to make it. David says of the natural world, or earth, "the earth is full of thy riches, and so is also the great and wide sea, wherein are things innumerable." Though many through ignorance or design, have pronounced it a poor, miserable world yet every part contains such riches, as in some way or another is useful to man. Every thing which can possibly please or profit the inhabitants of this globe, is found in some part of it; and man need not does not live unblest.

3. The world in which we live is a globe which moves in its own path, with amazing rapidity, turning on its own axis every twenty four hours, and moving round the sun once in a year. It is also one of the seven planets, which continually revolve round the sun, the centre of gravitation to the whole.

4. This is a world of wonders, whether considered by itself, or in connection with the worlds around. Viewing this world, with the *sun*, *moon*, and *stars*, we are led to say with the astonished king of Babylon,—"How great are his signs! How mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion from generation to generation!" If we consider ourselves, we are led to say, "I am fearfully and wonderfully made; marvelous are thy works, O Lord, and that my soul knoweth right well."

5. In the changes that take place, such as summer and winter, day and night, we are, in contemplating them, led to say,—"What a world we live in!" Contrast the heat of summer, with the cold of winter, and see the amazing changes in a few months, all in the same latitude and longitude. How can all this be? At one time we are almost overcome with the heat, and at another time exposed to perish with the cold. At one time the earth appears a garden, bringing forth an hundred fold; and at another, resembling the deserts of Arabia, where no green thing is found. Sometimes all nature wears a smile, while the birds sing among the branches! at another, all is silent as the land of darkness, and no pleasant sound is heard. At one season, the waters are passable for ships of burden, or boats of pleasure; at another, the same waters are congealed, and man and beast pass over them as on solid ground, without the least fear of sinking in the mighty deep.

When we contemplate on what is called the *political world*, we exclaim;—"*What a world we live in*!" Soon after the flood, the state of the world, or its inhabitants is described in the following words—Gen. xi. 3. "And the whole earth was of one language, and of one speech." This is the first and last time that the inhabitants of the earth are represented in harmony, or at peace among themselves. They were all brethren, and brethren in friendship, They had but one language, and that, all understood. There was no king to tyrannnize over them, nor lord bishop to have dominion over their faith. They had no devil to fear, nor hell to dread. Idols nor temples were not named, *purgatory* was not invented, nor was discord sown among brethren.

The method they proposed to preserve their harmony, laid the foundation of division, discord, confusion, and almost every evil which all nations have endured from that time to the present, and must continue untill all those things which have caused the trouble are driven from the earth. They planned a *tower*, to immortalize their name, from which confusion has been spread in all the world to this day, and which has caused many, in view of it to exclaim;—"*What a world we live in*!"

The great change which took place after the tower of Babel was built, laid the foundation for many things, which exist to this day. *Nimrod* the mighty hunter, took an advantage of the people, who before were of "one language and one speech." and exercised a power over the people,

which never belonged to any one man on earth, and he was the first of those wretched beings, who, for ages have been called *kings*, *emperors*, *lord-bishops*, *popes*, &c. The beginning of his kingdom was *Accad* and *Calnah*, in the land of Shinar. This usurped unrighteous *power* of one man over many, increased, until the days of Nebuchadnezzar, when it was to its height, as to riches, extent and power. He had the command of the whole world, and was called "the hammer of the whole earth." He brought tyranny to all the perfection it was capable of. His power was so great, that "whom he would he put up, whom he would he put down, whom he would he killed, and whom he would he kept alive." He is represented by the gold head, mentioned in Daniel, ii. This denoted the highest pitch of *monarchy* as to power and riches. From that time to this, monarchies have been on the decline, and they will continue to decline, until the kingdoms of this world become the kingdom of our Lord and his Christ.

One thing which completed monarchy in Nebuchadnezzar's time, was his religious establishment, which has continued with all monarchies to this day. When he had obtained the power over the bodies and property of men, there was one thing which he did not receive, which was *homage*, as the object of worship. To effect this, he set up an *image* of gold in the plain of Dura, and commanded all but his officers to worship it at his command; which was when they heard the sound of all the music under his controul. All who did not worship, were to be cast alive into the fiery furnace, or burnt alive. This order was generally obeyed, and this is the origin of what is now called *religious establishments*, or worshipping God according to law. It is this kind of religion that men are to this day endeavouring to support by force, by making laws for the public worship of God. Many in view of it, cry out, *What a world we live in!* This establishment required them to worship or be burnt alive.

The history of monarchies, from first to last, is the history of oppression, ignorance, distress, prodigality, inequality, misery, war, bloodshed, famine, pestilence, death, and every possible evil.

For about thirty years past, the Americans, like Gideon and his men, have blown the trump of *Liberty*, and held the lamp of *Equality* to the Europeans, while they, like the *Midianites* have by that light, under monarchs, slain each other, until they are drunk with the blood of the slain.

What distress have these wars caused among nations, families, and individuals! Nor will these distresses end, until monarchies, founded on unrighteousness and inequality are no more.

Viewing the calamities of the old countries, multitudes exclaim, *What a world we live in!* and ask, "Is there no spot on earth where men live free from these calamities? Let us turn our eyes to the United States, and see *what a world these people live in.*

Here the *freedom* and *equality* of all men is acknowledged, and these two things, so far as they respect the Americans, are secured by law to all, by the mutual agreement of the whole. Here is agreement founded on liberty and equality, where the people enjoy unity and peace.

The principles of government here, exceed the different religious principles held by various denominations which divide into sects and parties. The government unites them, and does not allow one sect to persecute or oppress another. Here is all to make mortals happy. Here our sons are as plants grown up in their youth, and our daughters as corner stones polished after the similitude of a palace. A pleasant world in which we live.

Short Sermons.

"As a partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jeremiah, xvii. 11.

Natural things are used in the scriptures to represent to man, in a familiar manner, righteousness and iniquity. In this way, the beasts, birds, and fishes of the sea instruct mankind, when from them they are disposed to hear instruction and be wise.

He who would possess the mammon of unrighteousness, is here warned against obtaining riches unrighteously, by the partridge, who endeavours to obtain that which cannot be obtained.

Riches obtained unrighteously, cannot be long possessed. If they are not taken from the possessor, he shall in the midst of his prosperity, be taken from them, by imprisonment, or death; and the character of fool, be all that shall be allowed him as a balance for what he had without right obtained for a short season.

What can be more unpleasant to a good man, than to see a young man set out in the world, to appearance with a fair prospect of usefulness, honor, and riches, and in a short time, be found the possessor of riches not his own; but riches taken dishonestly, from such as had laboured hard to obtain them.

See him at once plunged from this seeming height of honor, prosperity and riches, to the depth of disgrace and poverty—taken from his business, his friends, from the society where he was esteemed—deprived of liberty which he had forfeited—and confined, first to the lowest dungeon, and then to imprisonment and hard labor for years; where his friends scarcely know his grief, or the toil he is made to endure as a reward for the wages of unrighteousness.

These things are before our eyes, and are for a warning to others, not to make themselves wretched by following such as are, by the love of unrighteous gain, drowned in destruction and perdition.

Proverbs, xxvii. 4. "*But who is able to stand before envy.*"

Envy "is an evil disposition, which makes men fret at another's welfare," or a temper which leads a man to injure the innocent. Job says, wrath killeth the foolish, and *envy* slayeth the silly one. Joseph's brethren, moved with *envy* sold him; the Jews thro' *envy* delivered Jesus to be crucified; and some to injure Paul, preached Christ of *envy*.

Perhaps there is no circumstance recorded in scripture which will more clearly describe *envy* than the story of *Haman* and *Mordicai*, recorded in the book of Esther.—Haman was a man of wealth, honor and authority under Ahasuerus the king. So much was he respected, that people generally bowed to him as they passed him. In all this respect paid him, he was not happy. One Jew refused to bow, or acknowledge his su-

periority. He *envied* the man, and was determined to have him removed out of the way. This was known to Mordicai and Esther his niece. Haman was so sure of having Mordicai in his power by the consent of the king, that he erected a gallows fifty cubits high, on which he designed Mordicai should hang. The night after this gallows was made, and the night before he expected Mordicai would be soon out of the way, the king was troubled, and could not sleep. He read the records of his kingdom, and there found that Mordicai had discovered and prevented a conspiracy, by which the king's life was saved. In the morning, he inquired if any reward or honor had been conferred on Mordicai. He was answered that there was none. It was his determination to honor him for his faithfulness.

The morning after, Haman came to ask for Mordicai to hang him. Before he made known his request, the king asked him what should be done to the man whom the king delighted to honor. Haman, thinking himself the man, said—"For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse which the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered into the hands of one of the king's most noble princes, that they may array the man withal whom the king delighteth to ho nor,and bring him on horseback through the street of the city, and proclaim before him, *thus shall it be done to the man whom the king delighteth to honor.*"

The king ordered Haman to do all this to Mordicai, and proclaim before him—"thus shall it be done to the man whom the king delighteth to honor." All this Haman was obliged to do. As soon as he could possibly be dismissed, he fled to his house, and told his wife what was done. She from that, foretold his overthrow. Soon after this, the king ordered him to be hung on his own gallows, which was done, and Mordicai raised to honor, usefulness and joy. Here the righteous was delivered, and the wicked taken in his stead.

It is certain that *envy* will bring the violence designed, on those who deal violently. "Their violent dealings shall come down upon their own pates." "He that diggeth a pit shall fall therein, and he that removeth a hedge, a serpent shall bite him."

From the Medical Reformer.

Extract rom the writings of Cabanis.

How much reason have we to deplore the errors to which practitioners open their eyes, for the most part, only after they have proved fatal to a number of unfortunate victims. In those sciences in which the practical application does not directly relate to our most urgent wants, or in which the mistakes committed may be easily rectified; errors in theory shock, no doubt, enlightened minds; for in a single instance of erroneous reasoning, they are able to perceive the source of many false and dangerous consequences, which may issue from it as from a poisoned spring; but in general, such errors are not of serious and direct importance. The Ptolemean system of the world evinced, and probably, prolonged the infancy of astronomy, but in practice, it was productive of no pernicious effects, it was even sufficient for the common operations of the science. The phlogistic theory of Stahl has not, as far as I know, proved fatal to any one, and even the progress of chemistry does not appear to have been much retarded by it.

In medicine the case is quite different. The application of the rules which the practitioner lays down to himself is direct, and in their choice, no one can err with impunity. The least erroneous view leads to some consequence. We must remember the lives of some of our fellow creatures are at stake. For, how many cruel and premature deaths, how many impaired and debilitated constitutions have paid for the folly of theories! Follies, which have proved almost always fascinating. The study of a system is more easy than an investigation of nature; and in practice, it seems to smooth every difficulty. The mind loves to repose upon principles which it believes itself entitled to substitute in the place of observation; and when these have been diffused to a certain extent, and have become a sort of creed for weak and servile understandings, if misfortunes accumulate, and victims fall a sacrifice under this new scourge of humanity, they generally look for the cause in frivolous circumstances; and are almost tempted to censure the eternal laws, without reflecting that these must always tend to our good.

A remarkable Vision, seen in the Nineteenth Century, and published for the benefit of all who believe it a reality.

While in silent repose upon my bed, my mind was greatly agitated by a voice, which in my dream, I heard saying, 'Poor wretched inhabitants of a free country! and I thought myself awake, and said what is the cause of their wretchedness? As I spake, turning my eyes, I saw by my bed-side, a man clothed in a long white garment. I thought I said to him, who are you? He replied, 'I am *Deception.*' I then said, why do you give yourself this odious name? He replied; 'White denotes Purity, Innocence, and a Promoter of Health.'

I then asked him what he was in reality; his reply was, 'I am *Death* under the name of *Life;* or *Evil* under the name of *Good.*' I then asked him to appear to me without any cover or disguise; this he did, by throwing off his white robe; all under that was blackness and darkness. I then asked him what he represented: he said, 'Death! and many of my victims you have known, and others you have lately heard of, and will continue to hear of them especially among such as are with child or give suck in these days. Many of this class have I destroyed with my deadly weapons, some within a few days or hours.'

After hearing all this, I asked him if he was a reality or not. He replied 'I am only a representative of many.' this led me to enquire whom he represented; to which he replied, 'I shall call no names,' and then showed me two leather bags, and said, 'These and what is inscribed on them, will teach you why I am *Death* under the name of *Life*, and why I kill under the name of preserving life.' I then asked him what he meant by that inscription; he replied, 'I mean those deadly weapons contained in the bags—the names of which are, according to the best of my recollection, *Arsenic*, *Mercury*, *Opium*, *Nitre*, *Lancet* and *Knife.*

He then added—'these instruments of death are used under the pretence of curing diseases, or promoting life; and the men who use them you know have been the cause of those who were so suddenly taken from their friends and all they held dear on earth.'

Having heard all this, I asked him why he revealed this secret to me and not to another? he replied, 'because I know you are able to write the particulars which are related to you.'—He added—'do not fail to publish what I have related—not only in this town, but in every direction; for this business of killing (under the name of healing) has gone far, and going farther; for many have great wrath because they fear their time is short. Every thing which has been done here and in other places adapted to relieve the sick with the medicines of our own country (which the God of nature has so bountifully furnished) all these things have been despised, and those who kill others cry, *Poison! Poison! Kill! Kill!*'

I asked him why they cried out in this

manner when so few died who used the medicines of our own country, and when so many fell under their deadly weapons? He replied, 'you remember what I first stated; they will talk of pity, if one is likely to be cured, that they may kill him themselves. It is not strange for the eagle to cry *death* to birds when the dove is among them, though he would gladly devour the dove with the other birds were it in his power.'

In my dream I thought the one who spake to me said, 'I enjoin it on you to direct the people of this country to keep in their libraries and reading rooms three books* in use among those who use deadly weapons: *viz.* The New American Dispensatory—The Medical Dictionary—and Medical Pocket-book. Lest you or any other may not happen to find what is said in the Dispensatory concerning these deadly weapons, I now repeat to you a few words written there.' He then handed me the following: page 285—Of *Nitre*, it is said. '*This powerful salt, when inadvertently taken in too large quantities, is one of the most fatal poisons.*' Page 288, '*Oxid of arsenic is one of the most sudden and violent poisons we are acquainted with.*' The lancet we know the use of, and also *mercury*, which is called medicine, though poisonous.

As these things are so, how can people expect to be profited by such articles as are the most deadly poison, though used as a medicine in the most difficult cases? After quoting these things from the Dispensatory, and making the above remarks, I thought he said, 'do not fail to put them in mind of this important question; *What will become of your souls another day?* You must die as well as other men, and how can you answer for the lives of those poor people who have died in consequence of taking poison from your hands, under the name of healing medicine; while you have despised the medicines which might have relieved them; and especially when you did it for filthy lucre?" —When he had said these words he vanished, and I awoke, and behold it was a dream.

Fearing I might forget these things, I arose immediately, and wrote down the vision according to my recollection; and, as soon as possible, found the books mentioned; and to my great astonishment, found every word in the Dispensatory which had been related to me.

The dream, and what I found in the Dispensatory caused me some serious reflections in my mind. I said thus with myself: If *arsenic*, *mercury*, and *nitre*, are in their nature poison, can they in the hands of a physician, be medicine? If, when taken by accident, these things kill; will they cure when given designedly? Does not mercury go to the same part of the man when taken by accident as when given by the doctor? Surely it does: of course it will be poison, and injurious whenever it is taken.

These things are communicated to the public, that they may judge of them according to the evidence given of their being true or not.—*Med Reformer.*

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* The first book shows how to prepare medicine; the second explains the dead languages; the third directs how much medicine or poison to give.

INFLAMATIONS.

Inflamation either in sores, cuts, bruises or strains is caused by cold in the part affected. The common treatment is to apply hot poultices and bathe with wormwood or other herb tea as hot as it can be borne, without any thing taken internally; in consequence of which, the cold and canker are driven back into the body, causing sharp pain darting from the sore along the sinews to the body, and frequently destroys the appetite, occasions spasms, lockjaw, and mortification in the bowels, the patient pines and wastes away, while the sore remains uncured and in a worse state than at the first application, with no appearance of healing, until it is judged mortification has taken place in the limb or part affected, then amputation follows of course.

Besides this, swellings and sores are frequently anointed with some mercurial preparation, which deadens the part, contracts the sinews, and often makes a running sore, or cripples the person for life!! All this is very improper and injurious treatment, and contrary to what ought to be done.

In the first place something ought to be done to assist nature in driving out the cold from the part; for which give some warming medicine to increase the natural heat, fortify the stomach, repel and drive out the cold, (for heat always will drive cold,) and keep the digestion good and bowels free.

2d. Apply a poultice composed of articles that will prevent canker, increase the natural heat, and if matterated, bring it to a head as soon as possible, and let the poultice be applied nearly cold, and when dry, wet with cold water or some cold tea good for canker.

3d. If the inflamation be so great that the poultice cannot be borne, apply a cloth of several thicknesses wet with cold water, & continue taking the most warming medicine to increase the heat in the system, which will in common cases be sufficient to bring down the swelling and inflamation.

4th. After a sore has come to a head, or been opened, apply the poultice until it is about done discharging, and the swelling down, then apply salve until it is healed.

G.

Drunkenness.

Take especial care that you do not delight in wine, for there never was any man that came to honor and preferment that loved it; for it transplanteth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deforms the face, rotteth the teeth; and to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men,—hated in thy servants, in thyself and companions,—for it is a bewitching and infectious vice;—And remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesses a man, the more will he delight in it, and the older he groweth, the more he shall be subject to it; for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut. Take heed, therefore, that such a careless canker pass not thy youth, nor such a beastly affection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such a one was a father. Anacharsis saith—"the first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness;" but in youth there is not so much as one draught permitted, for it putteth fire to fire, and wasteth the natural heat. And therefore, except thou desire to hasten thine end, take this for a general rule, that thou never add any artificial heat to thy body, by wine or spice, until thou find that time hath decayed thy natural heat; and the sooner thou beginnest to help Nature, the sooner she will forsake thee and trust altogether to art.—*Sir Walter Raleigh.*

THE

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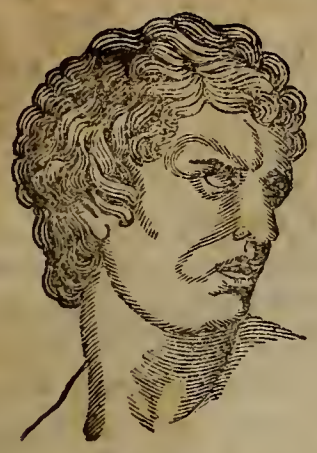

MEDICAL NEWS-PAPER: OR, THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 3, EBEN SMITH'S BUILDINGS, CROSS-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS."—ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, APRIL 15, 1823. No. 22.

FROM THE MEDICAL AND AGRICULTURAL REG.

LONG LIFE.

WHEN the various functions of the body, voluntary and involuntary motions, are performed with ease, and suffer no interruption, the body is said to be in health ; in a contrary case it is diseased. Considering the many dangers to which man is exposed, it is surprising he should remain in health so long; and our astonishment increases when we reflect how often he escapes the dangers prepared by his own hand. But parental nature frequently repairs the injury in a manner unknown to us. To set down supinely with a notion, that if the Majesty of Heaven wills us to die, we certainly shall, in the use of means to prolong life ; and if He wills the contrary, we shall live, in the neglect of those means, is a conduct unscriptural and absurd. Disease may be considered the consequence of the moral or rather immoral conduct of man, in deviating from a line prescribed by his Maker.

The powers of life may be compared to the oil in a lamp: in time they will be exhausted; they may be supported or diminished; when exhausted death invariably closes the drama. Death from mere old age may be compared to the extinction of the light when the oil is all consumed; and death from disease, to the blowing out of the light, when the oil is not all consumed, and might have burned longer. There are laws in nature, by which man may arrive to maturity, to the summit of health and vigor; and there are laws, by which his powers of life are lessened and finally exhausted. There are the "bounds which he cannot pass."

In order to extend the common term of life, mankind must be persuaded to return to that primeval state of nature, from which, history furnishes us almost incredible instances of longevity. The antideluvians enjoyed an uninterrupted state of health ;—their manner of living and vegetable diet was simple and not injurious. They had little need to attend to their health, as the seeds of disease were little scattered in such a state. We have deserted from the simple mode of life, which prevailed in the primitive ages. We have acquired our improved state of mental culture, by sacrificing to it much of our bodily welfare We are less accustomed to consult what nature requires, with respect to diet, mode of life, clothing, &c. than to follow fashions, customs and our own disordered inclinations.

The desire of long life is inherent in all human nature: and the possibillity of prolonging it was never doubted by the orientals. The circumstances which favour the attainment of long life, are—

1. Descent from long lived ancestors, or a certain bodily and mental disposition to longevity.

2. A gradual growth of the faculties, both of body and mind.—Too early an exertion of the powers either of body or mind, is destructive. The paths of nature should be followed, and every thing which hastens the evolutions of the natural powers, and every exertion of strength disporportionable to the ability of the individual, should be avoided as of dangerous tendency. The age of man bears a certain proportion to the growth of his various powers. The design of nature is that man shall live longer than most of the lower animals; he of course requires a longer space of time to develope the faculties both of body and mind. Nature resents every outrage committed on her treasures, and seldom fails to punish the transgressor with lingering disease or early dissolution.

3. Inuring ourselves to the habits of supporting &resisting the various impressions of external agency.—Man is capable of undergoing the vicissitudes of air, weather, and climate, and can digest any article of food, if his stomach has not been wantonly indulged, without minute attention to time and regularity, if his duty or employment render it necessary; but he who has been brought up tenderly (as it were in a hot-house) or he who has been previously accustomed to a hardy mode of life, and is seized with a whim of bestowing too much attention to his health, will suffer from small causes, and take cold at every change of the air, &c.

4. Moderate exercise both of body & mind. —This adds to the powers of life, and is greatly conducive to the object in question. Equanimity, or that state of mind which is not disquieted by its own exertions, in mental research or other objects, is conducive to long life. Fatigue of mind is ruinous to the body. Profound speculation, where the

mind is continually absorbed in abstruse inquiry, exhausts the powers of life, and brings premature old age.

5. A steady and equal progress through life.—He whom neither joy convulses, nor melancholy corrodes, whose drama of life is not chequered by too sudden vicissitudes, may expect with some probability, a long enjoyment of that life to which he has become habituated. Grief destroys digestion, and relaxes the system. Fear weakens and disposes to disease. Anger inflames, and sometimes produces immediate death. All the passions, when carried to excess, bring on formidable diseases.

6. Temperance in eating and drinking.—There is scarcely an instance of any person who has attained uncommon longevety, who has not been regular in his diet and manner of living. Every one should study his own constitution, and regulate his mode of life accordingly; he should make his own experience his guide in what he finds most suitable and convenient. A sound state of digestion greatly favors the attainment of advanced age; and there is not a surer symptom of approaching dissolution in aged persons, than complaints of indigestion.—Those who wish to preserve a sound state of digestion will observe temperance. We are liable to commit great errors both in quantity and quality of food, but especially the former; and every satiety is an outrage on the powers of digestion, which is of the utmost consequence to the welfare of the individual. He who eats slowly and moderately at several dishes of food, will less injure his stomach, than one who eats immoderately of one or two favorite articles. We ought to eat as much as is necessary to supply the waste suffered by the body, and that slowly, as the sudden expansion of the stomach is injurious, by diminishing the elasticity of its fibres. He who eats slowly, will feel himself satisfied when he has received a due quantity; but he who swallows his food too quickly, without proper mastication, will only think he has eaten enough, when the food occasions a sense of weight and pressure. Eat of one kind of meat at one time, but at all events eat of that dish first which is the most palatable. This is an important rule, and he who observes it, is in little danger of overloading his stomach. Food should be taken moderately, well masticated, and with a serene mind; it should be taken at proper intervals, early in the morning, at noon, and not protract the hour of supper until the time which nature points out for rest. The most simple food is the most salubrious, and every person ought to attend to the effect which the various aliments produce, and judge for himself. Animal food when too freely used, tends to a putrescent state of the fluids, and vegetable food is acescent, and corrects the putrescent tendency of animal; hence about three fourths of vegetable food and one fourth of animal, are the proper proportions; and by this due mixture we may avoid the diseases arising from a too free use of either.

We ought to take drink only when nature requires, and then in small quantities. The general rule may be to take about double the quantity of liquids to the dry food; however this will not apply in all cases, the season, weather, cold, heat, nature of the food, and more or less exercise, require more or less drink at one time than at another. The stomach ought never to be distended with liquids, as is often the case, occassioning a sense of weight, fluctuation, &c.

Thus by inuring ourselves to the unavoidble difficulties of life; moderate exercise, both of body and mind; observing a steady and equal progress, especially as it respects the mind, together with a strict adherence to temperance, we may support the powers of life until an advanced age. But he, who is like the troubled ocean, regarding neither a regular mode of life, nor the rules of temperance, will reap the fruit of his own doings, be tormented by painful disease, and perhaps his lamp will be blown out at noon.

G——

Charlatanical Imposture.

That "the practice of physic has been taken up by the lazy and ignorant," and that "charlatanical imposture has kept pace with the credulity" of the age, needs no proof. "A reformation of the abuses in the practice of physic" is very desirable, and "ought to be attempted and prosecuted with zeal." The practice of physic requires a strong mind, sound judgment, and natural acuteness. A judicious physician considers himself merely an assistant to nature; when her force is sufficient, he leaves her to perform the cure. But some never leave kind nature to herself, but fall to work with the lancet and emetics, cathartics and blisters, tonics and sedatives, pills and powders, and hence never know the utility of any thing. They seem to forget, that the great art of administering medicines, is in well timing them, and regulating the dose or quantity, so as to have the desired effect. Danger is to be apprehended from the unprincipled, who are superficial in knowledge and judgment, and have impudence enough to place themselves above embarrassment.

G——

FROM THE MEDICAL REFORMER.

The candid confession of Dr. Richard Reece, of London, member of the Royal College of Surgeons, author of the "Dictionary of Popular Medicine," "Medical Guide," "Chemical Guide," Corresponding Member of the Society of Practical Medicine, of Paris, &c. &c. &c.

"The charter of the 'Royal College of Physicians' is found to contain a singular licence, which is, permission to any one and every one to practice the healing art by the use of *herbs only*. Now we really do consider this as ample permission as any man would require, for poor must be the resources of that physician's mind, and very narrow his knowledge of medical botany, who could not from the vegitable kingdom alone cure most of the diseases of the human frame: even the specific of mercury, if we were driven to the necessity of a substitute, might probably be rivalled in some of these productions of nature. We know not whether we have most reason to hail the discovery of mercury as a blessing, or regard it as a curse, since the diseases it entails are as numerous as those which it cures. Our best informed dentists declare that they can clearly witness the progress of the use of mercury, in the increasing diseases and decay of the teeth. There are serious objections also to other articles of the metallic world: antimony, iron, arsenic, are dangerous remedies in the hands of the ignorant, and mankind, perhaps, in the aggregate, would be benefitted by their expulsion from medical practice."

We heartily rejoice that physicians in England begin to open their eyes to the errors and dangers of their profession. They 'see men as trees, walking.' Some of them at least, have discovered by woful experience that the present system of practice is

daily sweeping thousands from the earth. The pillars of the faculty begin to tremble, and ere long the building will fall to the ground. This confession of Dr. Reese, the great advocate for regular practice, is like '*apples of gold in pictures of silver.*' We hope our readers will pay the greatest attention to his remarks. How shocking to *common sense*, that after all the boasted discoveries of four thousand years, this noted physician should declare that 'we know not whether we have most reason to hail the discovery of mercury as a blessing, or regard it as a curse, since the diseases it entails are as numerous as those which it cures. Why then we would ask this learned physician, is it not abandoned? Would to heaven that the loss of the teeth were the only objection to its use! This is one of the smallest evils it produces; it induces a variety of the most serious diseases, and very commonly death itself. Again, this candid practitioner judiciously remarks. 'there are serious objections also to other articles of the metallic world: antimony, iron, and arsenic, are dangerous remedies in the hands of the ignorant; and mankind, perhaps, in the aggregate, would be benefitted by their expulsion from medical practice.' Is not this paradoxical, that physicians persist in giving medicine that they themselves acknowledge to be pernicious? How inconsistent! How unphilosophical! This is altogether inexplicable. Who dare trust their lives in the hands of those who assert that they give 'dangerous remedies;' especially when it is stated by the same writer, that poor must be the resources of that physician's mind, and very narrow his knowledge of medical botany, who could not, from the vegetable kingdom alone cure most of the diseases of the human frame. When will mankind begin to examine into the present mode of treating the 'sick'? Some of the most respectable merchants in Boston, are so disgusted with the mischief and deplorable consequences resulting from the practice of medicine, that they have formed themselves into an association, and agreed to discountenance minerals of all descriptions, and to use only the productions of our own country. A gentleman, not long since, observed that he was confident that from the number of deaths he had known occasioned by surgical operations, & the administration of deleterious medicine, more persons had been killed by physicians and surgeons, than now lived upon the habitable globe. It is sincerely hoped, that the Lord, in mercy to mankind, will hasten the time when the present practice of physic and surgery will be overthrown, and another raised upon the ruins thereof. Indeed a radical reformation is desirable, if no other benefit should accrue from it than to prevent the destruction, misery, and deaths it occasions. Minerals are valuable. Iron is well calculated for stoves and plough-shares. Quicksilver is admirably calculated for coating looking-glasses, &c. &c. Antimony, oil of vitrol, and arsenic, are articles of the utmost importance and utility to the manufacturer, but were never designed to be given for medicine.

From the Medical Reformer.

BLEEDING.

Dr. Reid, in the Medical and Physical Journal, reports as follows:—

The reporter of Finsbury Dispensary has, this last month, been impressed more deeply than ever, with the fatal folly of bleeding. A person, who, at a very advanced period of life, was sinking under the combined operation of age and intemperance was advised, on account of a difficulty of breathing, arising from general debility and a mutilation of the pulmonary organs, to experience frequent and extravagant evacuations from the arm; which of course, in a very short time, put a period to his terrestrial existence.

If the employment of the lancet were abolished altogether, it would, perhaps save, annually a greater number of lives than, in one year, the sword has ever destroyed. Medical men are sometimes apt to consider themselves, and are generally regarded by others, as insignificant and inefficient unless they are doing something; and that is, either performing some painful operation, or administering some powerful remedy. Whereas the fact is, that in no inconsiderable proportion of cases the best thing that can be done is to let the patient alone.

An inflamatory fever, or a habit indicating excess of general excitement, in this enervated age very rarely occurs; and local inflamation, such as acute rheumatism, gout, or quinsy, will seldom, with impunity, admit the opening of a vein. In the last disease, the writer has had more especial reason to entertain this opinion; in which he is confirmed by the authority of a man, celebrated as a philosopher although not a member of the medical profession. "Ah, these accursed physicians! they will certainly kill her with their blood-lettings. I have been myself extremely subject to the quinsy, and have invariably found that bleeding increased its violence; when, on the other hand, I contented myself with using a gargle, and putting my feet in warm water, generally found myself well the following day."

How absurd, to take away any part of that fluid which conduces most essentially and immediately to the vigour and support of the constitution.

Dr. Whyth relates a case which proved fatal in consequence of bleeding. A delicate or nervous girl, having chilled herself at the return of a critical period, was next morning at four o'clock, seized with stupor, and difficulty of speaking and moving. She was soon after bled and blistered. At eight o'clock she could neither speak nor swallow, had a hiccough, and was pale and cold, though her pulse and breathing were natural. Besides taking medicines, she was now bled again, and a third time in the afternoon, and died at ten o'clock; eighteen hours after her seizure. No one can doubt for a moment but that this lady was killed hy her physician.

The reporter was called up last evening suddenly, to a patient labouring under inflamation of the stomach. An evacuation of blood, which exaggerates that complaint by inducing debility, was abandoned. I administered a purgative, in the form of an enema, which afforded relief not long after it was given. Two persons were this day slain in this neighborhood by the lancet, and it was expected that another would share the same fate. Well, indeed, might this philosopher exclaim, Ah, these accursed physicians!

If one single man can do so much mischief with this instrument, the lancet, what mischief is done throughout the world by thousands of others!

HEROCLIDES.

Dr. Rush had attended a gentleman for some time, when the patient finding himself grow worse under the infallible remedies, proposed the calling in of another physician. "with all my heart, my *dear friend*," said Rush; upon which the gentleman named Dr. Khun. "No," replied the modest son of Mercury, "I will never consult with Khun!"—"If you will not attend with Dr. Khun," said the gentleman, "*he must attend without you;* that is all. A few days afterward, Rush, seeing Khun going to his old patient, called out to him: "He is out of danger already; I defy you to kill him!"—"Why," replied Khun, "after his passing through *your hands*, he may, indeed safely set death at defiance."

Mr. Barry, a respectable citizen, sometime in the course of the last summer, applied to an apothecary for a dose of cream of tartar, in place of which he received tartar emetic. He had no sooner taken a small portion of it, than he was thrown into the most violent puking and spasms. A physician was immediately sent for, who administered fifteen grains of white vitrol. Death soon followed. Query—which killed the man, the tartar emetic, or the white vitriol?

FROM THE PROVIDENCE JOURNAL.

The following lines were handed to us by Daniel Tourtellot, Esq. of Glocester, as the composition of his daughter, a girl of ten years only, with a request that we would publish them. They are certainly a creditable production, and an evidence of precocious genius. The subject is a novel one for a youthful muse; but the choice of it is accounted for by the strong antipathy of the father to the sublimated medicament which is "the burden of the song."

CALOMEL.

Physicians of the highest rank,
(To pay their fees we need a bank,)
Combine all wisdom, art and skill,
Science and sense, in Calomel.

Howe'er their patients may complain,
Of head, or heart, or nerve, or vein,
Of fever high, or parch, or swell,
The remedy is Calomel.

When Mr. A. or B. is sick—
"Go fetch the doctor, and be quick"—
The doctor comes, with much good will,
But ne'er forget's his Calomel.

He takes his patient by the hand,
And compliments him as a friend;
He sits awhile his pulse to feel,
And then takes out his Calomel.

He then turns to the patient's wife,
"Have you clean paper, spoon, and knife?
"I think your husband might do well
"To take a dose of Calomel."

He then deals out the precious grains—
"This, Ma'am, I'm sure will ease his pains;
"Once in three hours, at sound of bell,
"Give him a dose of Calomel."

He leaves his patient in her care,
And bids good-bye with graceful air;—
In hopes bad humors to expel,
She freely gives the Calomel.

The man grows worse, quite fast indeed—
"Go call for counsel—ride with speed"—
The counsel comes, like post with mail,
Doubling the dose of Calomel.

The man in death begins to groan—
The fatal job for him is done;
His soul is wing'd for heaven or hell—
A sacrifice to Calomel.

Physicians of my former choice,
Receive my counsel and advice;
Be not offended though I tell
The dire effects of Calomel.

And when I must resign my breath,
Pray let me die a natural death,
And bid you all a long farewell,
Without one dose of Calomel.

"Dr. RUSH, in that emphatic style which is peculiar to himself, calls mercury the *Sampson* of medicine. In his hands, and in those of his partisans, it may indeed be compared to Sampson; for I verily believe, they have slain more Americans with it, than ever Sampson slew of the Philistines. The Israelite slew his thousands, but the Rushites have slain their tens of thousands."

A Warning to Phlebotomists.

A person, somewhat indisposed, applied to Dr. Beach, of Bridgeport, Connecticut, for relief. The doctor immediately advised him to be bled. He accordingly, submitted to the operation, which was attended with the most serious consequences. It paralized his whole arm, and entirely deprived him of the use of it.

An action of damage was instituted by the patient against the physician, which excited much interest. It was defended by the most eminent counsellors in the state. among whom was M. Sherman, Esq. for the plaintiff. After three days trial, the jury returned a verdict, by which 500 dollars was awarded to the unfortunate sufferer.

Boerhaave.

This celebrated physician and scholar ordered in his will that all his books and manuscripts should be burnt, one large volume with silver clasps excepted. The physical people flocked to Leyden, entreating his executors to destroy his will. The effects were sold. A German count, convinced that the great gilt book contained the whole arcanum of physic, bought it for ten thousand guilders. It was all blank but the first page, on which was written, "Keep the HEAD cool, the FEET warm, and the BODY open, and then bid defiance to the physician."

Dr. Vaughan's case of death occasioned by Bleeding.

Mr. Charles Green, saddler, in North Fleet-street, a man about thirty-five years old, athletic and convivial, was bled on Sunday in the arm. The wound in the vein was very large, and the discharge of blood from it was profuse; quick, and difficult to be stopped. When stopped, however, the arm was kept quiet, and no pain was felt in it all the next day, nor indeed till Tuesday evening At this time a pain was felt at the wound, particularly below, extending from it as high as the middle of the arm. The pain increasing, Mr. Green soon began to experience some pain in the head, and some confusion of thought, which, together with extreme anxiety, restlessness, shortness of breath, and frequent rigours, made him declare to his wife his apprehension that his having been bled would presently cost him his life. A surgeon was sent for on Wednesday. On Friday, by 12 o'clock, when I saw Mr. Green again, the tumor of his arm had totally subsided, and there were evident marks of inflamation from the bend of the arm to the axilla. But alas! though Mr. Jones had, in my absence, applied sinapisms to the feet with a view to relieve the head, yet the disease which had a regular time of appearing and ending, went on with such celerity and increase, that Mr. Green died this very day (Friday) in less than three hours after I left him.

London Med. and Physical Journal.

When I have an injury done me, I never set the beacon on fire, nor am I troubled. I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected. I ever put a fair construction upon any thing that happens to me.

Archelaus, when one sprinkled water upon him, and his friends aggravated the crime; *You are mistaken*, said he, *he did not sprinkle it upon me, but some other person he took me to be.*

I have often found by experience, that I have fallen into no great inconveniences when I have taken wrongs patiently.

And we show ourselves greater than our adversaries, when we let the world see that they cannot trouble us. When children and fools do the same things that we fret at in others of more advanced years, we pass them without a frown, which shews that it is not the acts done us by our enemies, but our own resentment that injures us.

I bear the injuries of others with the same patience that a physician does those of a phrentic patient. I can patiently sustain all outrageous insults against me. My desire is to arrive at heaven, and I ever bless the hand which shortens my journey.

If an injury be done me, and if I do my part, there is no hurt done. It is the nature of an enemy to do mischief; and it is my duty to requite evil with good: I make use of it for the exercise and trial of my virtue. I confront it with the innocency of my life, and the security of my good conscience; I am not much moved but keep myself still, cheerful, and fixed in my station.

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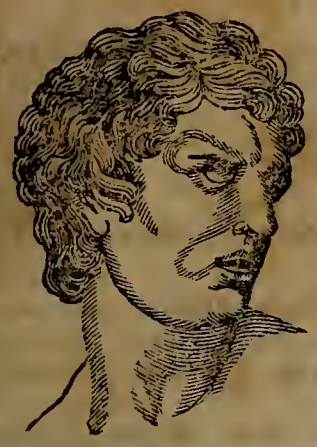


MEDICAL NEWS-PAPER; OR THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 16, PRINCE STREET.

"*The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their* PAINS." ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, OCTOBER 26, 1824. No. 23.

To Subscribers for the "Medical News Paper," and others.

It is over one year since the last number was published. There are now four more due to complete the first volume. A considerable part of the subscribers have paid in advance, and four numbers more belong to them; those who have not paid, have not been called upon, on account of the paper being stopped for awhile.

Since the last number was published, the Editor has been called upon to journey, almost the whole time to attend the sick and distressed, in New Hampshire, Maine, Vermont, Massachusetts and Rhode Island. So much other business prevented writing for the paper what was needful to make it profitable to the subscribers and others who might read them.

People from almost every direction, who were subscribers, and many others, have urged the Editor to continue the work, as it has been considered necessary that such a publication should be laid before the public. The present almost universal practice of administering medicine has become alarming in a great degree beyond what it ever was before. Multitudes are determined not to use *arsenic*, *mercury*, *nitre*, *opium*, *cicuta*, *apple peru*, and other things of a deadly nature, choosing rather to risk their lives without, than with them.

In my view of the subject, this practice or mode of treating the sick, is one of the most alarming and melancholy things in our country, or in the whole world. *False governments* may make slaves of the people; *false doctrines* may keep people in ignorance, and cause them to imagine a thousand evils in a world to come, which they will only fear, but never endure; but *poison* is a real evil, an evil felt, endured, and by which people suffer in this life, in their persons and property, and the consequence of using such things frequently is death, and if not, distress, pain, loss of sight, hearing, or of the use of limbs for life, being neither dead nor alive; or a comfort to themselves, their friends, or of public use.

The only way to check this present extensive, alarming and growing evil, is, for such as know it, to make a firm stand against it, by exposing the evil, and by introducing the medicine which the Lord has created out of the earth, even, "Herbs for the service of men" Psalm. 104, 14.

Within twenty years past, the knowledge of vegitable medicines has increased, more than it had for half a century before. And it is now rapidly increasing in various parts of our country. The calls for vegitable medicine is greater every year. The past year exceeds all I have known before.—People are much more opposed now to fashionable medicines (poison) than ever they were, and are more desirous of medicines which grow out of the earth.

Within a few years, several young men have studied with me, and are qualified to administer medicine understandingly, and with unparalleled success. They have the confidence of the sick, and their friends, and have their full share of business, notwithstanding all the opposition raised by the tongues of the advocates for *poison*, and blood letting. There are at this time more than one hundred in the New England states, and New-York, who have understanding of this medicine, and who administer the same with great success.

The question at the present time is simply this,—"*Shall we remain silent and inactive; or shall we shew as much zeal to promote and increase the knowledge of vegitable medicine, as is manifest on the other side, to continue the use of such poison as its advocates say, is of a most deadly nature?*"

The God of the whole earth has given us a rich country; and a righteous *government;* where all are declared *free* and *equal;* where no "*privileged class*" is allowed by the general government, (though such a class is allowed in some of the state governments) and where no TEST is reqnired by the law. In this country grows *food*, *raiment* and *medicines* suited to all our wants. People acknowledge generally, that enough grows to remove all disease, if it was known. What these things are is known by many; and by the persevering exertions of a few, multitudes might know what will relieve the sick; and it is the duty of the few to use their exertions to make these things known.

An objection is made,—"that the number who understand vegitable medicines is small and what head-way can they make against the host opposed to this new and living way!" The apostles might have made this objection. So might the few who signed the declaration of independence, when they had the whole world against them; but they plead the righteousness of their cause, and appealed to heaven for the uprightness of their motives in the declaration. In their course one chased a thousand, and two put ten thousand to flight. In this case we have truth on our side, and the good of our country in view, by persevering we shall surely be successful.

The writer of this has been constantly employed for twenty two years past, in writing in favour of our government, and of that doctrine contained in the New Testament: In these two things the victory is in a great measure obtained. There is one thing more to be understood, and our country will be free, and not till then When the disguise of *latin* and *Greek* is taken off,

which is the *wrapper* over POISON; when men see the difference between the most deadly poison, and that medicine which God has caused to grow to heal men, then will our country be free from tyranny under the name of *government, medicine* and *religion*, and never till this is done.

Let us not be afraid of the stigma which may be fixed on us by designing men, but proclaim the good and the right way; and thus serve our generation, and lay a foundation for the good of millions who now live, and those who shall hereafter be born.

The Faculty [or Doctors] of Tombuctoo, (Africa.)

[TRANSLATED FOR THE GALAXY.]

"There is, in the interior of Africa, a celebrated city which is called Tombuctoo. Now this city possesses a faculty of medicine, famous throughout all Nubia, and which alone can give the right *purgaredi, seignandi taittandi et occidendi impune per totarro Afiecam.* After a great revolution which happened, I know not what year, the faculty had been expelled from *Tombuctoo*, intruders had usurped the doctoral bonnet and taken to themselves the sole right to deliver diplomas.

The true faculty having been restored some years after, to the fullness of their rights, published in the *Moniteur* of *Tombuctoo*, the following ordinance:

We, &c,

Article 1. All which has been done during our absence, and under the direction of the *soi disant* faculty of *Tombuctoo*, is null and without effect.

2. The cures and operations that have taken place before our return, are and shall remain revoked.

3. The sick, who shall have been attended by the *soi disant* doctors and surgeons of the said *soi disant* faculty, shall be treated anew, agreeably to our orders, without being allowed to dispense with them even under the pretext that they are dead.

4. Whoever shall have recovered their health by the cure and remedies of the *soi disant* doctors not being cured by right means, shall be compelled to become sick in twenty four hours.

5. Those of our faithful sick, who have loyally died, rather than be cured by means contrary to the doctrines of the faculty, are in virtue of these presents relieved of their disease, and may whenever they judge proper, come out of the earth, and be well again." Given at TOMBUCTOO, &c.

Every person of discernment will see that this conduct of the *Tombuctoo* doctors, is unjust, oppressive, weak, foolish and unreasonable. The whole amount of their conduct is this. "We have the sole and exclusive right to administer medicine to the sick. Men had better die under our administration, than be cured in any other way." Some it appears prefered death to a cure by any but this pretended privileged class. So tyranical were these doctors, that they directed, that all cured by others should be made sick again within twenty four hours, and be attended anew. For what? that this privileged class might have as much money from them as though they had attended them when first taken sick

Such conduct it is likely, will be condemned by every reader of this article.

What is the difference between this conduct, and the spirit of multitudes at this day who appear desirous of having the exclusive right of attending all who need medical aid. They do not complain because the sick are cured, but because it is done by others besides their own order. It is saying, you have no right to cure the sick; this belongs exclusively to US. Had they the power, I think they would never consent that any should attend the sick, but such as belong to their societies. A law was once made in England, as I am informed, that none but this privileged class should administer medicine in London, nor within six miles of the city in any direction. Give the modern doctors that power, and I have no doubt but such a law would be made in this country.

Some in our country are such dupes to poison and the dealers in it, that they say, they had rather die, than take medicine from any other, or take any other kind of medicine, and multitudes have their choice; choosing strangling and death rather than life.

This spirit which claims exclusive privileges, has reigned in *kings* and *priests* in all ages down to this day. A republican government here has put an end to this power as to kings and priests; but not to the doctors, who, in many respects, are now a privileged class, more than any men in the United States. George the III. labored in vain to exercise this power over free born AMERICANS. The Clergy tried it to their disadvantage. This spirit banished Roger Williams, hung the quakers, caused a baptist minister to be publicly whipped in Lynn for preaching in a private house without leave of the *parson.* It nailed up the baptist meeting house in Boston, imprisoned and banished people of that order.

The conduct of these *usurpers* has done much towards their downfall, and they are now become "weak as other men." In Newhampshire and Vermont they are taxed the same as other men. The course the doctors are pursuing, in endeavoring to monopolize every thing pertaining to medicine, will bring on them the same thing now on the *clergy* of this country, who are making every exertion in vain to save a *sinking condemned, rotten bottomed vessel.*

A Serious Question Answered.

It is often said—"*If the common or fashionable medicines are so* POISONOUS, *and so dangerous, why has not the great Governor of the world, long before now, prevented the use of them?*"

The same question may be asked respecting tyrannical *governments* and anti-christian *doctrines*, or false religions. False governments, false religions and false medicines, are but three generations, one producing another, to the third generation, and no further. A tyrannical government is the father of a false religion; and the grandfather of false medicines, or poison under the name of medicine. An advocate for the first, is generally an advocate for the other two. "He that loveth him that begat; loveth him that is begotten."

Nebuchadnezzar perfected *tyranny* in Babylon, or carried it to the highest pitch of power and oppression. That same power produced a false *religion*, which enjoined obedience, or the worship of an image upon the pain of burning in the fiery furnace. These produced a third, for the sick. The priests of their religion were the *physicians*, and the rulers in the kingdom; and the religious order decreed what should be given to the sick. If a man administered to the sick as the king and priest directed; all was considered right, though the sick man died. If the physician administered medicine contrary to the law of the *king* and *priest*, he was hung, though the sick man was healed. He was killed, not for curing the sick man, but because he disobeyed the king and priest.

A false government, and false religion serve to shew the greater glory and excellence of a true government, and true religion. This is seen and known in our country at the present time; and without any doubt, something in the wisdom of God, will be manifested hereafter, by the introduction of false medicine which will lead to a greater discovery of the nature and excellency of that medicine which is designed for the healing of the nations.

At present we shall only answer the question by the following. Men acting in a false government, in a false religion, or false medicine are often oppressors, and by them millions are the *oppressed.* By false medicine or *poison*, the world may suddenly be delivered from an oppressor, so that the words of Isaiah are literally true;—"How hath the oppressor ceased?" Kings have killed *priests* and *doctors*;—priests have killed kings and doctors it is likely;

and no one will doubt, but doctors in their turn have administered their *medicine* so that kings and priests have died. There is nothing more easily done, than for a doctor to give so much *opium*, *arsnick*, *mercury*, or *antimony*, as to cause the death of a king or priest, or any other person.

The doctors are frequently heard to say, they gave such a sick person *opium* or *mercury* enough to kill six or ten men, and those who take so much generally die. It is to me about certain, that queen *Caroline* died in this way, and possibly Bonaparte, and many others. I once heard a doctor say, that the present mode of practice, was remarkably calculated to carry off old maids; wives not wanted, and children not desired.

Surgical Blunderers.

From the Philadelphia Journal of the Medical and Physical Sciences. Published May, 1821.

In Dr. Gibson on bony tumours, page 136, 7, is the following:—

"Whoever attends an *European Infirmary*, will be struck with the diversity and multiplicity of operations, performed upon the most trivial occasions. Will it be credited when I say that the illustrious founder of American Surgery, during a practice both hospital and private, of thirty years, and more extended than that of any other individual of our country, has hardly ever had occasion to resort to amputation? It may be asked what became of his patients? I answer, they have been cured by general and local means. Doctor, said a Surgeon of Pennsylvania Hospital to a distinguished practitioner of a neighbouring city, what would be done in your town with such a leg? We should cut it off, was his reply. We can *cure* it *here* without, rejoined the other. "In a certain London hospital," says Dr. Gregory, "a patient was under the care of the physicians, on account of a very bad leg, which baffled their skill, and appeared to them almost hopeless; they therefore requested a consultation of the surgeons, to examine the leg and to decide what should be done with it. The surgeons accordingly met, examined it, consulted about it, and resolved *nemine contradicente*, that the leg could not be saved, and ought to be cut off. They cut it off without delay. But, strange to tell, the physicians, at their next visit, on examining the patient, found to their great astonishment, the supposed hopeless leg, as fast to his body as ever it had been.

The puzzle was soon explained. It happened that the man had *two* legs, both of them very bad; one the physicians thought they could save, the other they dispaired of. There being but right and wrong, it was not very marvelous that the consultation took the wrong. Both physicians and surgeons I believe, were a little disconcerted at that quid pro quo; and as it was thought rather a strong measure to cut off both of the man's legs, they exerted themselves to the utmost and saved the leg which should have been cut off: so that after all the poor man was but one leg out of pocket.

As I was not an eye witness of this edifying transaction, it is proper to give some notion of the genealogy of the story, which is very short and simple. I have it from a reverend clergyman, who had it from one of the physicians concerned, and who is now one of the most eminent of his profession in London. I know both the clergyman and the physician intimately; I know them both to be men of verasity and men of sense; and I have no doubt that the facts were just as I have stated them.

These remarks may appear, perhaps, irrelative, but I am satisfied of their importance, and shall be gratified if they tend to check the disposition, so prevalent among young surgeons, to use the *knife;* or contribute in a single instance to alleviate pain, or remove diseases by milder or more appropriate means."

Remarks.—1. It appears from this story, that the practice of taking off limbs in Europe is common, even when no such thing needs to be done. The same may be said of some called surgeons in America. I knew a young man who took cold in his knee by working in the water. The doctors worked upon it till it became stiff, and he appeared in a decline. They then said it must be taken off. This was done, and in a few weeks the whole went together; the young man died. Had he been properly treated at first, there is no doubt in my mind, but he might have been cured in a short time.

2. We may notice the ignorance of the surgeons. They did not know the difference between a lame and well leg; and took off the one that might have been left on. The physicians, it seems, were not remarkably discerning; for after the well leg was gone, they did all they could, and saved the sick leg. What a pity it was that they did not try hard to save the leg before the other was gone!

3. The Doctor calls this an "*edifying transaction.*" Doubtless this with the doctors was a laughable matter; but how distressing to the poor man! And how great his loss through the Ignorance of such blunderheads! Like the fable of the boys and frogs: Sport to the boys, but death to the frogs.

Deaths caused by Opium and other Poisons.

Mr. Bolton, a miller in N. Haven, (Con.) lost a fine boy by the administration of opium, sold for Godfrey's cordial, at a grocer's shop, to which the mother sent for three pence worth of that preparation. It is much to be regretted, that ignorant persons are allowed to vend such mortal drugs.

Atheneum.

In *Beverly*, Mass. Mrs. Mary, widow of Mr. Joseph Goodrich. She had lain down, preparatory to watching with a sick neighbor, but feeling unwell, got up about 9 o'clock, and took some drops of *Prussic acid.* The effects were such as might have been expected to a person unused to that deadly *poison.* She was soon thrown into convulsions, and died at midnight.—*Boston Patriot, Sept.* 8, 1824.

Inefficacy of fashionable Medicines (or Poison) and false theories, condemned by the Faculty, "As also one of their own poets have said."

The following is taken from "the Philadelphia Journal of the Medical and Physical Sciences." "Read before the Academy of Medicine, by Samuel Jackson, M. D. president of the Board of Health, 1820. He says—"It a is subject of well founded complaint, that it has been a prevailing vice with medical writers, to indulge in partial, encomiastic, and it is to be feared, sometimes fanciful representations of the powers and efficacy of some favorite remedy or mode of practice, to the introduction of which into medicine, they have been instrumental, but have not been justified by subsequent experience. Sanguine expectations have been in this manner too often injudiciously excited, that have terminated in disappointment dark and bitter, as the hopes they had nurtured were bright and pleasing. How many of the articles of the former materia medica, celebrated for their virtues, are now known to be *inert* and *useless*! How many of our present medicines have been invested with curative energies for formidable diseases, in which a sober and matured experience has proved them to be of none or of little avail! What different systems and modes of treatment, founded on *baseless* theories, partial views, and limited observation, have enjoyed their short-lived reigns, extolled and defended by misjudging partizans but which now lie entombed in dusty and undisturbed tomes, and are brought into recollection only to display the *errors* they embraced, and the *follies* of their pretentions!"

Remark.—Can any man of common sense blame us for disapproving of the common medical *theories*, when some of the most discerning among them do the same? Let them produce a theory which will benefit the sick and we will adopt and recommend it.

ELIAS SMITH, *Physician*,

TAKES this method to inform the citizens of Boston, and the public in general, that he continues his practice, in attending the sick with vegitable medicines only, without the use of mercury, arsenic, opium, antimony, or any vegitable poison, and without bleeding, blisters, or setons.

His unparalleled success in Boston and the country around, can be shewn in the following kinds of diseases:—Ague in the face; tooth-ache; pain in the ears; inflamation in the eyes; temporary loss of sight; recent deafness; noise in the head; dizziness in the head; delirium caused by obstructions in the brain; dropsy in the brain; brain fever; sores in the head; sores on the head; swellings in the neck; palsy in the throat, causing loss of voice, or difficulty in swallowing food or drink; swelling of the glands; cancers; king's evil; St. Anthony's fire; St. Vitus' dance; stiffness of the neck; lock-jaw; asthma; rheumatism; gout; consumption in the first stages of it; fevers; fever and ague; cramp in the stomach or limbs; convulsion, and hysteric fits; spasms; palsy; leprosy; dispepsie; liver complaint; palpitation of the heart; pain in the side; hydrophobia; poison caused by taking opium, mercury, arsenic, garden hemlock, apple peru, or the bite of poisonous animals; measles, piles, fellons, tape-worms; jaundice; bilious cholic; cholera morbus; salt-rheum; diabetus, stranguary; gravel; apoplexy; croup; inflamation of the kidneys and bladder; internal bleeding, or spitting blood; inflamation of the breast; bruises; epilepsy; gangrene; all the variety of female complaints; rickets; warts, itch, &c.

The following valuable medicines for the use of families, prepared by E. Smith, are kept constantly for sale at No. 16, Prince Street, Boston, near Charlestown bridge.

Vegitable Powders.—This medicine is an excellent composition for old or young male or female; useful in violent colds, fevers in the first stages, cold and foul stomach, jaundice, pain in the stomach and bowels, dysentary, cholic, loss of appetite; female complaints caused by sudden cold. If taken in the first stages of disease, they seldom fail of effecting a cure, as multitudes can testify.

Vegitable Elixir.—This gives immediate relief, in cases of tooth-ache; pain in the stomach and bowels, or in the first of a rheumatic complaint. Also for bruises, strains, cuts, or cramp in the bowels or limbs. As a preventative of mortification, it exceeds all other medicines.

Vegitable Bitters.—These are valuable for jaundice; correcting the bile, assisting the digestive powers, warming the stomach, and for removing costiveness; and may be taken with perfect safety by old or young, male or female, in all conditions when medicine is needed.

Vegitable Ointment—For sprains, callouses, shrunk cords, stiffness in the joints, contractions in the muscles, or withered limbs, cramp in the neck, &c.

Cough Powders—Remarkably useful to remove obstinate coughs, particularly the whooping cough, which it seldom fails to cure; and may be safely given to children or adults. Also, vegitable snuff, for clearing the cold from the head, removing pain in the head, and catarrh.

For sale, as above—"The Medical Pocket Book, Family Physician, and Sick Man's Guide to Health, containing a description of such vegitable medicines as are chiefly the produce of our own country; the manner of preparing and using them, with a description of the diseases peculiar to people in the United States, and the method of cure, with vegitables only, being an extensive improvement, beyond any thing of the kind ever before published. Price, 5 dollars. By Elias Smith, *Physician*.

This Book is worthy of a place in every family, as the use of the medicine described, will prevent long and distressing sickness, and will in a short time remove violent pain.

Sea faring men may be supplied with vegitable medicines, which if taken in the first stages of disease, will prevent those malignant disorders, which Americans are exposed to in foreign ports, or on their passages.

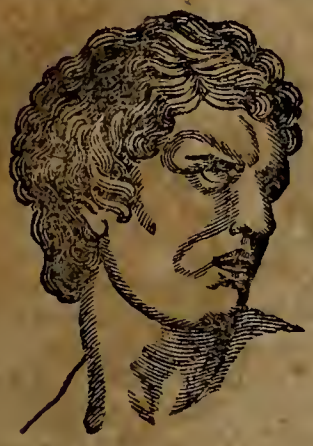
All orders from the country will be particularly attended to, and such directions given as is needful.

The subscriber, having administered the above mentioned medicines in Boston and various parts of the country, for almost eight years, feels a strong confidence in recommending them, as prepared by him, as a safe and sure remedy, in all curable cases, if administered according to his directions.

E. S.

No. 16, Prince Street, Boston, Mass.

October 26, 1824.



MEDICAL NEWS-PAPER;

OR

THE DOCTOR AND THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 16, PRINCE STREET.

"*The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their* PAINS." ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, NOVEMBER 16, 1824. No. 24.

FOR THE MEDICAL NEWS PAPER.

The Advantages and Disadvantages of Medical Societies.

The advantages of medical societies to the public, are few if any. To their own members are the benefits resulting from such associations principally confined. By their rules they establish extravagant prices for their services, whether any good results from them or not. This though a great advantage to themselves, is, notwithstanding, many times, a great disadvantage to their employers. We have a record of of this kind in the Scriptures, of a woman having an issue of blood twelve years, who spent all her substance upon physicians without being healed. This inconvenience I once suffered myself from a physician, who, after having wasted several months upon useless experiments, exacted a hand some sum for his fruitless trials, leaving me in a worse condition than what he found me. It would be unnecessary to multiply such cases, as they fall within the scope of almost every person's observation. Such physicians refuse to consult with one per haps of greater qualifications and better experience, (who has not subscribed to their laws) merely to advance, if possible, their own undeserving reputation and pretended superiority. In this we may discover that self-interest is their sole object, to the great detriment and disadvantage of the community. It is a fact wholly subversive of the good of society, that many times they discountenance wise men and exalt fools; substituting ignorance and inexperience, for knowledge and experience. It is very pleasing to see associations formed for the mutual instruction and benefit of each other, and for the general good of society at large. But unhappily for our medical societies, this is far from being the case.—Here as an exception to all other institutions, we see members of the same fraternity violently opposed to each other; even to such a degree as to refuse speaking or consulting together. With them, it is nothing uncommon to slander and vilify the character of one with whom they have subscribed to a form of fellowship. Whether a man can derive any advantage from such as he never associates with, and with such as are opposed to the best interests of each other, we leave for the public to decide. One thing however is very evident, that a person by attaching himself to such a body, does not affect his ability or skill in the cure of diseases in the least.

A man may be a physician to day without belonging to a medical society, and by the morrow, may procure a diploma as a member of such, yet not add in the smallest degree to the knowledge of his profession. Nor does it brighten his genius, strengthen his memory, or in any way make him a better physician than before. It does not present him with better means to collect information, because any person who can afford the expense, can procure all the information that is to be had. I must acknowledge, I can see no benefit to be derived, as it relates to the science, from being a member of a medical society. Nor any pleasure, unless it be called a pleasure to be associated with such as are divided among themselves. Some have vainly imagined that a physician belonging to a medical society, must necessarily possess superior knowledge, because as a requisite to become a member of such, he must have gone through a long course of study to qualify him for admission. But let it be remembered that such a course of study does not relate altogether to the simple practice of medicine, but more particularly to an endless method of names and distinctions made use of to disguise the art and blind the eyes of the public. Any person can procure a license who has devoted such a length of time to study, and who has learnt his lessons as a child learns the alphabet, and in this way physicians as well as professional men of all classes can be found, wholly unqualified for the art they profess. It depends more upon natural taste and genius, as a person possessed of these would make more proficiency in a few months, than one void of them, could in his whole life time. We daily see men who have been drilled through all the exercises of the schools, surpassed and eclipsed by those who never so much as inhaled their atmosphere as to the practice of physic. If we take the faculty for our guide, how shall we be able to form a decision as to the certainty of the effects of a medicine. They as a body it would seem ought to be united in their opinion in this respect, yet a remedy recommended by the one, is condemned by another. A fact said to have been observed by the former, is denied by the latter. In consequence of this, the most simple axioms, the truth or fallacy of which it seems the most easy to establish, remain in the mind of a judicious reader enveloped in a cloud of uncertainty. If we abandon their books, and follow physicians to the bed side of their patients, we discover the same disputes, the same contradictions, which are calculated, if we place our confidence in them to leave the mind in a state of skepticism or uncertainty as to the effects of medicine. "Physicians generally trifle a long time with medicines before they learn their proper use." In those countries, says Cabanis, "where medicine is taught and practiced in a proper manner it will be found to possess a direct utility."—But "the veil of mistery, which still hangs

over medicine, renders it not only a conjectural, but even a suspicious art. This has been long ago removed from the other sciences, which induces many to believe that medicine is a mere trick, and that it will not bare a fair examination. Disguising medicine not only retards its improvement as a science, but exposes the profession to ridicule, and is injurious to the true interests of society. Very few of the valuable discoveries in medicine have been made by physicians. They have in general been the effects of chance or necessity, and have been usually opposed by the faculty; till every one else was convinced of their importance. An implicit faith in the opinions of teachers, an attachment to systems and established forms, and the dread of reflections will always operate on those who follow medicine as a trade. If men of letters were to claim the right of inquiry into a matter that so nearly concerns them, the good effects of medicine would soon appear. Such men would have no separate interest from the art. They would detect and expose assuming ignorance under the mask of gravity and importance, and would be the judges and patrons of modest merit.—Not having their understandings perverted in their youth by false theories, unawed by authority, and unbiassed by interest, they would canvass with freedom the most universally received principles in medicine, and expose the uncertainty of many of those doctrines of which a physician dares not so much as seem to doubt. No argument can be brought against laying open medicine, which does not apply with equal force to religion; yet experience has shown, that since the laity have asserted their right of inquiry into these subjects, Theology, considered as a science, has been improved, the interests of real religion have been promoted, and the clergy have become a more learned, a more useful, and a more respectable body of men, than they ever were in the days of their greatest *power* and *splendor*. Medical writers, most of them, extol the merit of these men who brought philosophy out of the schools, and subjected it to the rules of common sense. But they never consider that medicine, at present, is in nearly the same situation as philosophy was at that time, and that it might be much improved by being treated in the same manner. Indeed no science can either be rendered rational or useful, without being submitted to the common sense or reason of mankind. These alone stamp a value upon science; and what will not bear the test of these ought to be rejected, Men in the different states of society, have different views of the same subject. Sometime ago it was the practice in the church, for every person to say his prayers in *Latin*, whether he knew any thing of the language or not. This conduct, though sacred in the eyes of our ancestors, appears ridiculous enough to us; and doubtless some part of ours will seem as strange to posterity. Among these we may reckon the present mode of *medical prescriptions*, which we may venture to affirm, will some time hence appear to have been completely ridiculous, and a very burlesque upon the common sense of mankind. For what is the difference between religion in *latin*, or medicine prescribed in *latin*. But writing prescriptions in Latin is not only ridiculous, but it is likewise dangerous. However capable physicians may be of writing latin, it is certain apothecaries are not always able to read them.—But suppose the apothecary ever so able to read the physician's prescription; he is sometimes otherwise employed, and the business is left entirely to the apprentice. By this means the greatest man in the country, even when he employs a first rate physician, in reality trusts his life in the hands of an *idle boy*, who has not only the chance of being very ignorant, but likewise giddy and careless. Mistakes will sometimes happen in spite of the greatest care; but where human lives are concerned, all possible methods ought to be taken to prevent them. For this reason, the prescriptions of physicians, instead of being couched in mystical characters and a dead language, ought to be conceived in the most plain and obvious terms imaginable." But what ought to be the subject of particular reprehension, is the practice of protracting diseases beyond the necessary time for cure, for the sake of gain. We do not wish to impute to the whole body of physicians such abominable designs, but that it has been the practice of some is positive, even from their own private testimony. It would be the greatest absurdity, says Cabanis, "to assert that there are no empirics among physicians," it is the province of the public to ascertain such who justly fall under this denomination, and openly to discountenance them in their profession.

[COMMUNICATED.]

What constitutes a Quack.

That there are such beings in existence, whose character comports with the term *quack*, cannot reasonably be doubted. It only remains for us to distinguish them from the true physician, for "by their fruits ye shall know them." Quacks are such as deal in secret and poisonous remedies; disguising their practice in terms of darkness and mystery. They undertake to cure diseases which they are entirely ignorant of, and employ remedies whose effects are wholly uncertain. In fact, who ever pretends to the art of healing, and drains the purses of his employers, without accomplishing his pretensions, such an one might be truly designated by the term impostor or quack. We are aware, that very many indulge an idea, that he who practices physic without becoming a member of some *Medical Society*, must necessarily be considered a quack. At the same time we know that those who indulge this idea, are ignorant of the intent of such societies, or so much so, as not to understand the nature of such a character. Many who are called quacks, practice upon the same method, and use the same remedies, as those who are denominated "regular physicians"—Quackery is imposition, and if a doctor belonging to the Massachusetts Medical Society should cure a man of a fever, and a physician who did not belong to that society should do the same thing, by employing the same remedies, where is the difference, excepting in the name. And as quackery does not consist in a mere name, but in practice, it must be considered different from what is generally understood. Quackery then, is dealing in secret and poisonous medicines, and whose effects are worse than the diseases they are given to relieve. Of such, we shall rank all the different combinations and preparations of mercury, zinc, copper, iron, nitre, arsenic, lead, tin, verdigris, vitriol, sulphur, aqua fortis, antimony emetic tartar, lunar caustic, steel, ammonia, prussic acid, potass, salts, amber, phosphorus, cinnabar, soda, borax, bismuth, cantharides, barytes, alum, cochineal, apple peru, hemlock, deadly nightshade, dog-wood, hellebore, foxglove, henbane, indigo weed. ivy, ——————— poppy plants, wolfsbane, nux vomica. These are some of the most violent poisons, and many healthy persons have lost their lives by taking them through mistake; consequently what will kill the well man, can in no wise cure the sick.

Those who use such medicines, generally use them in disguise, because no one acquainted with their effects, would be willing to take them. No wonder that those who use the most baneful poisons, should meet with so little success in the cure of the most simple diseases. So unavailing is their skill, that when a person has the least symptoms of indisposition, from causes easy to be removed, they apprehend a certain dissolution. How seldom do we see a consumption cured by the common method of treatment. If one person from a hundred is cured of a dropsy, rheumatism, gout, appoplexy, or brain fever, we are inclined to think it almost a miracle. Thousands there are who have labored under the above complaints, and as many more in variety, who have tried the skill of the greatest champions of medical erudition, without effect, and have at last been cured perhaps by the prescription of some obscure non-

pretender to the science. Not to say any thing of those, who have lost the entire use of their limbs, and many who have lost their lives by the speculations of those who are falsely considered the guardians of health. These speculators are bold enough to acknowledge in many cases, and to publish to the world, the history of unfortunate victims to their vague and fantastic experiments.

In such cases were a man only to suffer in his health, it were fortunate; but he must sacrifice his hard earned substance, to support such dangerous and deleterious practices. Now if this is not quackery, where does the monster exist? Does it take up its abode with such an one, who snatches his fellow creatures from the grasp of tigers and mountebanks, and restores him from his emaciated sufferings to his friends, a living monument of health and activity? We might reasonably suppose it were understood, were it not for the prepossessed notions of many (otherwise sensible) to the contrary. The greatest depredations are committed upon the health and purses of mankind, by practitioners licensed from some medical institution, while the modest physician is judged an imposter, if he is guilty of restoring health to the suffering and afflicted. But furthermore, such physicians as are opposed to the shortest and easiest method of cure, instead of protracting diseases longer than necessary, are impostors, and of course quacks. A regular bred doctor being told of a method of cure somewhat short and easy, replied, "I have not the least doubt but that it removes obstructions, promotes a free circulation, and restores an equilibrium of action. Now our medical bills for those complaints are pretty *handsome sums*, therefore can it be expected that I, or any other physician will recommend it to patients as the easiest and quickest method of cure? If I was to charge only one quarter of our common charges, you see I should lose, instead of proceeding according to our regular practice. True, a physician who is independent, may do so, but the greatest number of physicians are dependent on their practice for a living, and cannot live by being thus honest. I, for my part should have to go to some other business" The reply was, "An honest physician will use, or recommend such means as he knows, or believes will relieve from pain, and cure as soon as possible,—and not keep a patient suffering from interested motives; this is not doing as we in the same, or similar situation, would like to be done by." Undoubtedly says a medical author, "there are those of this profession as of all others, that care for no ones interest but their own." If an honest physician has the name of a quack, it is a very trifling matter, provided he can cure such diseases, as those who have a better name are not able to do. When a person is sick, the only consideration is to get well again as soon as possible. A considerate man will employ a physician who can relieve him; his inquiry is not whether the doctor belongs to some particular society but, can he cure me? I am confident if I were sick, it would make but little odds, who or what a man was, if he but possessed the means of relief; that is all I should desire. And as it is evident that many have been cured by such as are erroneously called quacks, after the faculty had exhausted all their skill upon them, would it not have been to their greatest interest to have employed such an one in the first onset? Thousands there are, who have dallied years with such high-toned physicians; have spent all their substance, when one week's time, by the use of proper remedies, would have relieved them. When prostration of strength, loss of health, the use of limbs, and even death itself, is the fate of the inconsiderate, let not a blind attachment to names, deter a man from the most certain and expeditious method of cure.

The Gastric Juice of Dead Bodies, used by Physicians as a remedy for Diseases of the Living.

Among all the remedies in use among physicians, there is none calculated to excite our disgust in such a degree, as the employment of the succus gastricus of the dead. Whatever diseases may exist, yet miserable must that man's knowledge of remedies be, who is under the necessity of resorting to the stomach of a *corpse*, for the means of cure. Who would willingly swallow a portion collected from such a disagreeable resource, were they at the moment conscious of the fact? The very thought would be appaling to the most irrational, much more the sensible and humane. We are told, "the Lord created medicines out of the earth" "to heal men and take away their pains;" but that he created the gastric juice of the dead for such a purpose, we can hardly conceive to be probable. Well might we exclaim with the preacher,—"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Among such inventions, we may rank the disagreeable remedy we are speaking of. Cooper in mentioning the natural use of the gastric fluid, says, "it has others which have induced physicians and surgeons to exhibit it medicinally. It cures dyspepsia and intermittant fever. Applied externally, in the form of fomentation or poultice, it cures putrid and scrofulous ulcers in a wonderful manner, and it is to be regretted that its utility is not more generally known." And we might add, that where an emetic is wanting it would no doubt answer every purpose, by informing the patient when taking it, that it was collected from the stomach of a dead corpse. If this would not cause the person to puke, antimonials and epecac would be unavailing. The doctor regrets that its utility in medicine is not more generally known. We are willing to proclaim its use to every one who craves its application, therefore let every physician while dissecting the bodies of those who have been so unfortunate as to die under their treatment, be careful to collect the precious juice for the benefit of such as may fall under their care in future practice.

Tartar Emetic.

Dr. Hooper says this emetic "has been known to prove fatal to children," even when given in a small dose. "It is chiefly given in the beginning of fevers and febrile diseases; when great debility is present, and in the advanced stages of typhoid fever its use is improper and even sometimes fatal." From this account of the emetic tartar, it is evident that it is a fatal medicine in many cases, and the best method to lessen its fatality, is to abandon its use altogether.

Barytæ Murias.

"The muriate of barytes is a very acrid and poisonous preparation. The dose is from five to fifteen drops for children, and from fifteen to twenty for adults." The reader will naturally inquire for what purpose such doses of poison are prescribed. If we were to answer that they are prescribed for the cure of the sick, we might involve ourselves in a most ridiculous falsehood and absurdity. We had better answer, that physicians through ignorance, for the want of something more safe and effectual, have been driven to the necessity of resorting to the most acrid and poisonous substances, at the expense of the lives of those to whom they are exhibited. Hence, so far from proving a cure to the sick, unless death be reckoned a cure, they fall far short of that which is most desired. It is said that the late Dr Crawford found it very serviceable in some cases, but all the service it answered, as well as all other poisonous preparations, we have reason to think, was to prolong the disease, and by this means, to lengthen out the doctor's charges. In this manner no doubt many others as well as Dr. Crawford have "*found it very serviceable.*"

Quackery.

Professor Olmsted, in a geological excursion in the county of Wake, North Carolina, met with the following fact, which we present in his own words: "At Mr. Thompson's, where I dined, I saw a fellow creature whose sufferings made me thankful even for my own imperfect health. He was a son of Mrs. T. and nearly fifty years of age. When I came into the porch, he was sitting before the entrance in an elbow chair, surrounded with pillows, with no clothing but a frock of linen, that came half way down his knees. The ghastly image of death was imprinted on every p rt of his emaciated frame. The bones of his arms and legs were hardly covered with flesh, and the joints of the knees, and the largest joints of the fingers, were increased to an enormous size. His knees were drawn together beyond the power of separation, shortening the left leg, so that nothing but the toes touched the floor. The hands were forcibly and immoveably fixed to the breast, the distorted fingers being bent backward, forming an arch over the swollen mound at the joints. A little motion with the ends of the fingers was all the sufferer could produce; and I was much impressed with the insensibility of man to his ordinary blessings, when I saw this poor invalid call several times for a servant to brush off a fly that was biting his leg unmolested.—On his back was a large running sore, which his friends were uncertain whether to ascribe to disease, or to the effects of lying so long in a horizontal and immoveable posture. The daily dressing of this sore which was performed while I was present, gave him so much pain, that he was unable to sit up a moment after it was completed.—Three servants took him up with all possible care, and laid him on the bed; while the excruciating misery which this gentle movement produced filled the mouth of the sufferer with groans and entreaties.—Here he lay, bewailing his lot in a hollow, piteous tone, and crying "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past!" On inquiring the cause of his sufferings, I was told that three years ago, being afflicted with rheumatism, he took the advice of a quack to attempt its cure by enormous doses of sulphur. With this view, he mixed a pound of sulphur with five quarts of water, and stirring it, took half a pint three times a day, until he had taken six pounds of sulphur. Soon after, commenced the pain and distortion of his limbs, which had subjected him to increasing and excruciating sufferings ever since.—*Silliman's Journal.*

This account of the dreadful effects of sulphur, taken into the stomach, ought to be a solemn warning to all who are in the habit of taking it as a remedy for rheumatism. Sulphur is a mineral; it is inactive, and unfit for the stomach in any case. Many are told that sulphur taken into the stomach will cure the rheumatism. Others say it will cure by lying it to the back or limbs, in a small bag. Another says it will cure by carrying a small piece in the pocket. It might also, with the same propriety be said to cure, by laying a large roll of brimstone under the bed where you sleep, or placing it under the chair where you sit, or by thinking of a cargo of brimstone, when the pains come on As well might we think of a cure by looking over our left shouider to see the new moon. These are old wive's fables, and ought to be treated as such.—What the man realized by taking six pounds of sulphur, is doubtless a fact, which may be depended on. The man who directed this as a cure, and all who direct mercury, &c. to cure the sick, deserve the name of QUACKS, let their professions of medical skill be ever so great.

Cancers.

Cancers are generally alarming, as people generally consider them incurable. If by any they are thought curable, the method of cure is very distressing. Cutting or burning them out is painful and sometimes dangerous. When cut, they frequently appear in some other part of the body, or in the same place. The reason of this is plain; the cause is not removed. It is often like cutting off the limbs of a tree, which soon produces more. Take the tree up by the roots, and no more branches will be seen.

In the year 1822, Mr. John Facett, of South Boston, came to me with a rose cancer on his under jaw. He stated that he first felt it in the upper side of his neck, about seven years before; that he had applied to several physicians to no good purpose; and that he was willing to endure any thing, and pay any reasonable sum, if it could be cured. I stated to him, that if he would attend to my directions, he might without any doubt be cured. This he agreed to, and began to take medicine. My first work, (after putting on an easy plaster) was to remove the cause from the body. I carried him through a regular course of medicine, six times in five or six weeks. At the commencement, the cancer was about the size of a 20 cent piece, and not far from a quarter of an inch above the flesh around it.

He kept the plaster on, and was gone into the country four weeks. When he returned, the cancer was wholly gone, the place healed, and he enjoyed good health, which he has continued to enjoy, when I heard from him last, which was a few months past. ☞Others in the same situation by applying, may find the same relief from the EDITOR.

Shaving the Head.

It is a too common practice to shave and blister the head, when a person is sick of a fever. Such generally die, as the blister increases the disorder instead of removing it. A respectable and intelligible lady of Boston told me a few days past, that her husband's brother was sick of a fever, that the doctor ordered his head shaved, that it might be blistered. An aged barber was sent for;—when he came, he said, "I am sorry to do this. "In the course of my life, I have shaved *sixty-four*, and only four of them lived." It is astonishing to me that doctors and people are so blind. They see people deranged and distressed when their heads are shaved and blistered; they see them die, and yet they proceed in the practice, the same as though it was an infaliable cure —"O that they were wise! that they understood *this!* that they would consider their *latter end!*" MOSES.

Dress.

Some people lace themselves so that they cannot often move or breathe easily. Stays distort the chest, prevent natural expansion and action of the stomach and bowels; torpid, costive state of them follows, and distortion, according to the force used to prevent it. Though the imprisoned sufferer, may, by habit, under little exersion bear them, she paves the way for obstinate cough, and consumption.—Vital organs suffer no limitation of due expansion without great risk.—*Med. Intell.*

Valuable Vegitable Eye Water.

This valuable remedy for sore eyes is prepared by the Editor, and is kept constantly for sale at No. 16, Prince-street—price 12½ cents per ounce.

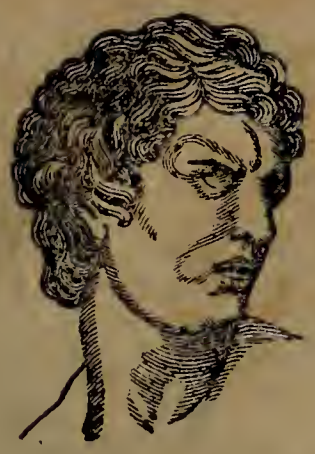
American and W. India *Cayenne*, of a superior quality, for sale as above. Also *Snuff* for catarrh, and head-ach. *Salve*, of an excellent quality.

Vegitable Itch Oinntment.

Prepared by E. SMITH, and sold by him at No. 16, Prince Street, Boston.

This Ointment is a certain cure for the Itch, and is perfectly safe for old or young. There is no disagreeable smell about it. While curing the complaint, it cleanses the clothes, so that there is no need of changing the apparel, or bed clothes. It may be applied by the fire, or in bed, without the least fear of taking cold.

The quantity sufficient in general, to cure one person, is sold for 62½ cents, with directions.



MEDICAL NEWS-PAPER;

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VOL. I. BOSTON, TUESDAY, DECEMBER 14, 1824. No. 25.

Uncommon! Wonderful! Yet True!

"The whole number of students in Cambridge College the present year, is 282; in Yale College 349. At Cambridge there are, exclusive of the above, 30 theological, 12 law, 101 Medical, and 3 resident students. In Yale, 17 theological, 13 law, and 81 Medical students." *Boston Pat.*

The number of students in these two colleges is considerable. This is not so uncommon, as their studies. In former years, it was common to hear of great numbers preparing for the ministry, as it was then called. It was said by some one, that Cambridge College was a river, the streams whereof, (the young minister) made glad the city of God.

A town able to support two or three ministers, was divided into as many parishes, where a temple was erected, and a minister was *called*, to settle for life. These things are closing fast, and will finally end. Now this kind of business is poor, and there is but little to encourage a young man to enter into the ministry, as it respects money-encouragement. People are now opposed to dead doctrine, or the doctrine of endless misery, and choose to hear of life and immortality brought to light through the gospel. Another kind of business calls the attention of the student—it is called *medical*. See the difference! 30 who study theology, 12 studying law, and the number studying medicine one hundred and one!!

What is the cause of this mighty change? The river Euphrates is drying up, which makes their fish to stink. The government which created and supported the clergy, (creatures of their own making) has failed. There is no such general government here. Once, all were taxed to the clergy, whether they heard them or not; now it is not so. In Vermont and Newhampshire, things are turned upside down, or the right side up. There the state tax the clergy, instead of being taxed to them. Many of them are rich and involuntarily help support the government. This turns a dark side to the clergy. What is there now to encourage a young man to become a clergyman? Very many who have been settled are dismissed, and others are settled only by the year. Some societies are so reduced, that they are obliged to petition for an incorporation, being a minority in the town.

Almost every town is more or less troubled with sectarians, by the name of *Baptists*, *Methodists*, or the more odious name of *Universalists*. These are increasing continually. What can strike a greater damp on young men who are studying how to get a living without hard labor!!

The prospect as to medicine is very different from that of theology, as it is called. The doctors are a "PRIVILEDGED CLASS," and the only one in this country. Once the clergyman read his prayers in latin or Greek, and had the scriptures in the same language. The common people were entirely ignorant of them, and took the clergyman's word for all. Now the scriptures are in the language the people speak, and they read and judge for themselves. But medicine is kept in a dead language; and it is curious to see an *American* with a prescription from an *American doctor*, going to an *American apothecary* for medicine, when perhaps not one of them could read a page in latin, if by that means their necks might be saved from the halter.

What is all this for? In this way the people are kept ignorant of the poisons directed by the doctor, and the doctor in this way keeps up his reputation, as a man of great learning, for he is able to write so that but few can understand him. If the patient dies, the people do not know but the disease killed him.

This is not all, this priviledged class have power (not a right) to make their own laws, set their own prices, and by law to drive the people to a compliance. They make a law that for a visit in the night, the man who sends for one must pay eight dollars, and three to come down into a room in his own house, and one dollar and fifty cents for every mile they travel from Boston. For performing the office of a midwife, fifteen dollars in the day time, and twenty at night. These are things to encourage one hundred and one to become doctors, where thirty are encouraged to become ministers!

Were magistrates and clergymen to have the same privilege which is allowed to the doctors, a republican government would here exist only in name. These few remarks are made to give my readers an opportunity to think upon a subject, which will be further illustrated hereafter.

Text.—Genesis, 19, 9.—"*And they said again, this one fellow came in to sojourn, and he will needs be a judge.*"

These are the words of the men of Sodom to the angels, or messengers, who visited Lot. They told them that Lot came among them to stay a while, and intimated that he was not contented with a peaceable living among them, but wished to decide upon their conduct, or to alter the course of life they were pursuing. The amount appears to be this in their minds. A stranger, or one not of our class or order, has no right to inspect our conduct, or to blame us, though he may think we are wrong or

wicked. So long as we are easy, so long as those with whom we are connected, or over whom we rule, do not complain of our conduct, or charges against them for our services, a stranger ought to be still, and not interfere in matters in which we are interested, and which are greatly to our honor and profit.

At the first view of this subject, their plea appears very plausible; but not so in a general view of it.

This subject may be applied to politicians, religious reformers, and medical men. We shall at present apply it only to the last.

It is frequently said, "Why need you mention the regular practice of medicine, allowing it is not the best? Do the doctors hurt you or your family with their mercury and rats-bane? No, they do not. Are you at war with them? Do you wish to deprive them and their families of a living? By no means. Why then do you not remain in silence, as the people are contented to receive these things from them? I am not personally injured, and if it were so, I would bear it, if all others were benefitted; but this is not the case. I am not at war with any man, or class of men on earth.—"We wrestle not against flesh and blood, (said Paul) but against principalities and powers, and against spiritual wickedness in high places." I am not at war with men, but principles; not against good or bad men, but against bad things.

Supposing a wicked man was a minister, and supported by the town, who did not know his wickedness; supposing I knew his wickedness, and knew if it was known, the town would dismiss him; would it be best or right to have that man suffer for his wickedness, or the town? In this case I am confident from the writings of the doctors that their mode of practice in administering poison, is injurious to the community; and from that consideration, regarding the people, I am bound to testify against that which I view injurious generally. The high priest said it was better for one man to suffer, than that the whole nation perish. Lot had neither honor nor profit in what he did; but he had peace in his own mind, and was afterwards delivered, when his enemies were swept away with the besom of destruction.

There are many who prove beyond all contradiction that they do not like my manner of writing and administering medicine; let them as clearly prove this to be wrong, and injurious to the public, and I will cease to write and administer medicine from that moment. The objector says, "you are not worth noticing." Then why do you not prove it, by taking no notice of me. Why are you taking so much notice of that which you say does not deserve any attention? The objector says again,—"Your mode of practice will soon come to nothing." Then be easy, be still; look at it, until it is sunk out of your sight. If it is coming to nothing, why does it appear greater and greater in your sight? A few years ago, it looked to you like a grain of mustard seed;—now it appears a great *mountain* before you.

The fact is, the manner of attending the sick without poison, without taking blood, without bringing them to death's door, is noticed by the people now, more than it was before. Where there was one to receive it a few years ago, there is ten now. Every year the call for vegitable medicine increases, and every year the number is increased who are able to administer it successfully to the sick. Men of the first rate abilities are becoming more and more in favor with that medicine which the Lord has created out of the earth, and by which he heals men and takes away their pains.

"As for me it is a small thing to be judged of men, or of man's judgment; yea I judge not myself." Independence from all men in matters of government, medicine and religion, is my birth-right, received from my fathers, who fought that we might inherit this invaluable blessing, and hand it down to the generations yet to be born.

Dropsy in the Head.

This disorder is considered by the doctors incurable; that is, they do not know how to cure it. It may certainly be cured, if attended to in season. I have never found the disorder incurable, when duly attended to. It is more easily removed, than dropsy in other parts. It means simple water in the head; and is caused by want of heat to throw off the dead water in that part. In the first stage of the disease, the water, instead of being thrown off by insensible perspiration, drops down, and is called *catarrh*, which means water dropping down. When the head is so cold that the water does not drop down, it is called dropsy in the head or brain. When there is so much as to kill the roots of the nervous system in the brain, then it is called apoplexy, which in the greatest extent, is instant death.

Children are more subject to this disorder than adults, and on this account it is necessary to describe it, that parents may know when to apply for relief. The following description is given by a celebrated medical writer, and is correct:—

"This disease has at first the appearance of a slow fever; the patient complains of a pain in the crown of the head, or over his eyes; he shuns the light; is sick, and sometimes vomits; his pulse is irregular and generally low. Though he seems heavy and dull, yet he does not sleep. He is sometimes delirious, and frequently sees objects double. Towards the end of this commonly fatal disease, the pulse becomes more frequent, the pupils are generally dilated, the cheeks flushed, the patient becomes comatose, and convulsions ensue."

Dr. Buchan, gives the following as the causes of dropsy in the head. "A dropsy of the brain may proceed from injuries done to the brain itself by falls, blows, or the like; it may also proceed from an original laxity or weakness of the brain; from scirrhous tumours or excrescences within the skull; a thin watery state of the blood; a diminished secretion of urine; a sudden check of perspiration; and lastly, from tedious and lingering diseases, which waste and consume the patient."

Parents who find in their children symptoms of dropsy in the head, ought instead of blistering, bleeding and physic, to apply in season for that which will remove the cause, restore the child to health, and to the parents as their comfort in trouble, and to fill the place which must otherwise be void, when they are no more on earth.

Galenic Medicine.

"That practice of medicine which conforms to the rules of Galen, and runs much upon multiplying herbs and roots in the same composition, though seldom torturing them any otherwise than by decoction. It is opposed to chemical medicine, which by force of fire, and a great deal of art, fetches out the virtues of bodies, chiefly mineral, into a small compass."

HOOPER.

In the above may be seen the difference between the medicine used by Galen, and that which is improperly called medicine in our day. Galen considered herbs and roots to be medicine; now minerals are called medicine. Galen taught to compound herbs and roots, though they might be bulky.—Modern medicine by art, is bronght into a small compass, and but a few drops must be given at a time, as a larger quantity would bring on immediate death. Medicine opposite to what Galen used, is now reduced by art to so small a quantity, that a country doctor does not need a pair of saddle bags larger than two coat pockets, to carry medicine enough to kill or cure all he may be called to visit for a considerable time.—"This their way is their folly, yet their children approve their sayings like sheep." When one goes forward the others follow, whether into a pit or pasture.

Cure of Dysentary.

In the summer of 1824, this disease was very alarming in several of the country towns around Boston; particularly in Walpole, 20 miles south of Boston. One man lost all his children, three in number. He had a severe attack but recovered. His brother's child was taken sick and died in a few days. Soon after, the father and mother was seized with the same complaint; the father was violently seized, and sent for me in the night.

When I arrived at his house, he was very sick, in great pain, discharging often a considerable quantity of blood and corrupted matter. He said he believed he should die, for about all around had died, and he concluded it was not possible for him to escape. I told him if he would attend to my directions, he might recover.—He said he would. This was on Wednesday evening. I first cleared his bowels and then his stomach. He appeared more free from pain for a while. The discharge from his bowels continued, and the next morning his pain was about the same as the day before.

The morning after he was attended, his wife was very sick, and he wished me to attend her. This I did, and the next morning she was comfortable, and able to wait on him. He remained very sick through the day, with an high fever, and sat up but little. Friday morning I attended him again, which removed the cause.—Saturday, he walked about, and on Sunday they both rode several miles Monday he was able to walk abroad, and in a few days was able to attend to his business, and they both enjoy good health as usual.

I do not recollect a single instance which has not been cured, in this complaint, where I have administered vegitable medicine.—This mode is an infaliable cure, if applied in season.

EDITOR.

Nicholas Culpepper,

Was the son of a clergyman, in England, who put him apprentice to an apothecary; after serving his time, he settled in Spitalfield, London, about the year 1642. In the troubles prevailing at that period, he appears to have favoured the Puritans; but his decided warfare was with the college of physicians, whom he accuses of keeping the people in ignorance, like the popish clergy. He, therefore, published a translation of their dispensary, with practical remarks; also an Herbal, pointing out among other matters under what planet the plants should be gathered, and a directory to midwives, shewing the method of insuring an healthy progeny, &c. He died 1654.—To this man we are indebted for a knowledge of many medicine plants.

Of the course of the Aliment and Fluids.

The aliment being received into the mouth, is there masticated, and impregnated with saliva, which is pressed out of the salivary glands by the motion of the jaw and the muscles that move it and the tongue. Then it descends through the pharynx into the stomach, where it is digested by the juices of the stomach (which are what is thrown out of the glands of its inmost coat, and saliva out of the mouth) and a moderate warmth and attrition. Then it is thrown through the pylorus or right orifice of the stomach into the duodenum, where it is mixed with bile from the gall bladder and liver, and the pancreatic juice from the pancreatic glands. These fluids serve farther to attenuate and dilute the digested aliment, and probably to make the fluid part separate better from the fæces. After this it is continually moved by the peristaltic motion of the guts, and the compression of the diaphragm and abdominal muscles, by which forces the fluid parts are pressed into the lacteals, and the gross parts through the guts to the anus.

The chyle, or thin and milky part of the aliment, being received into the lacteals from all the small guts, they carry it into the receptaculum chyli, and from thence the ductus thoracicus carries it into the left subclavian vein, where it mixes with the blood, and passes with it to the heart.

All the veins being emptied into two branches, viz the ascending and decending cava, they empty into the auricle of the heart; the right auricle unloads into the right ventricle, which throws the blood through the pulmonary artery into the lungs; from the lungs the blood is brought by the pulmonary veins into the left auricle, and from that into the left ventricle, by which it is thrown into the aorta, and distributed through the body. From the extremities of the arteries arise the veins and lymphatics; the veins to collect the blood and bring it back to the heart; and the lymphatics to return the lymph, or thinner part of the blood, from the arteries to the veins and the vasa lactea, where it mixes with the chyle, and then passes with it into the left subclavian vein and to the heart.

All the fluids that pass into the stomach, and guts being carried into the blood vessels, the greatest part of them are separated and carried off by proper vessels, viz. urine from the kidneys, bile from the liver &c. and these juices carry along with them whatever might be injurious to the animal economy.

CHESSELDON.

FROM THE NANTUCKET INQUIRER.

The Sick and the Dead.

A sick chamber while it affords the most extensive field for the active exercise of our best feelings, also demands a certain degree of judicious *forbearance*, which is seldom taken into consideration by those who have not the immediate care of the patient. It is too much the custom every where, and more paticularly in villages and small towns, that, as soon as a case of sickness is reported, the multitude from all quarters—men, women, and children—*near* relatives, or *distant* neighbors, flock to the house of distress, with a greediness which death alone can scarcely satiate. Most of these idle inquirers are actuated by motives in which humanity bears but a small share. They burst into the house, and, if possible, into the very chamber of the sufferer;—crowd about the couch, gaping with useless curiosity; whisper ominous prognostications; intermeddle with attendants or the physicians; gather details enough for a gossiping *bulletin;* and then fly off with all imaginable celerity and gratification to tattle and retail the matter from house to house. Such practices are sufficient to convert a very slight illness into a confirmed fever—and to hurry the patient from a bed of sickness to an untimely grave.

The superintendance of the sick should be confided to as few attendants, and with as little alteration, as may be practicable. Some experienced friend, whose discretion and fortitude would not be weakened by undue tenderness or sudden depression, should be procured—no language, but that of hope and encouragement should be tolerated; and in some cases even very little of that—the suspicions of the sick should never be aroused by the repining groans, and long-winded sighs of simpering interlopers—in short, all who have no direct concern in the management of the invalid, should be entirely excluded. People who imagine themselves to be performing acts of disinterested benevolence by their frequent visits to the sick for the mere purpose of asking questions, may rest assured that they cannot perpetrate greater deeds of cruelty. They are like certain birds of prey which we have seen in South-Carolina, surrounding a famished and perishing horse, and attempting to pluck out his eyes before they are yet closed forever:

What sight can be more disheartening to a diseased person, than, when awakening from some hideous dream which usually accompanies bodily disorder, to behold a throng of dismal countenances filled with anxious depression and forboding the most fearful consequences? Do those who thus

perhaps heedlessly, sport with human infirmity, wish thereby to be recognized by the unfortunate object of their officious sympathy, as supereminently touched—as overflowing with the "milk of human kindness!"—or do they calculate, by enacting such lugubrious horrors to acquire a reputation for uncommon sensibility? We do not mean to assert that there is no such thing as natural grief, or fellow feelings; but the scene for the display of such affections is not a sick chamber. In some maladies, the imagination is excessively quick and apprehensive—from the indications of alarm or of pity which are manifested in his presence, or within his hearing, the sick man is apt to draw the most appalling and fatal conclusions;—despair, distraction and death may follow.

There is another practice of a similar nature; which, in a civilized community, deserves the highest reprobation. It is one which prevails too, we are sorry to confess, even among *females*. We allude to the habit of intruding, at every possible opportunity, upon the last solemn ceremony of respect to the dead! What are we to think of those, who, without any claim, either of kindred or of acquaintance, make a business of appearing at every funeral—thrusting themselves into the house of mourning to the exclusion of actually friends—pressing forward with the utmost *sang froid*, to view the cadaverous remains of the departed watching with eager solicitude every look and movement of the mourners—making observations on the arrangements, the dresses, the carriages, &c.—and thus collecting materials for tea-table discussion, and abundantly sufficient to serve until the next *equally interesting occasion!*

From a volume of Fables in Imitation of La Fontaine, lately published in England.

The Horse and the Wolf

When Nature releas'd from the cold icy trammels,
Which winter had form'd, all her lustre renews,
When the gold of the cowslip each meadow enamels,
And the amethyst blends with soft emerald hues;

At this sprightly season of love and of joy,
A horse from his stable was sent by his master,
In freedom these holiday hours to employ,
And graze at his ease in a rich verdant pasture.

A wolf who was prowling in search of adventures,
The glossy, plump animal joyfully spies;
With caution the paddock's enclosure he enters,
In hopes of possessing so tempting a prize.

"Ah! wert thou, stout beast," cries the thief,
"but a mutton—
In a moment that carcase I'd seize as my own;
As it is, some disguise I must artfully put on,
Before I can tear thy fat flesh from the bone."

So gravely saluting, he questioned the Steed—
"Are you here, my fair Sir, for your health or your pleasure?
From the symptoms I fear you're a great invalid,
For in health men allow their poor nags but small leisure.

"As a pupil of Galen accept my assistance;
By feeling your pulse I shall find what your state is:
I have travell'd thus far, from a very great distance,
To give the afflicted my best advice gratis.

"Very choice are the wise in selecting their food
For the plants that are noxious the functions disturb all,
As Solomon knew well the bad from the good,
I can point out each root in old Culpepper's herbal."

The horse Isgrim's character knew by repute,
And plainly perceiv'd what the traitor design'd;
So he says, "Learned Doctor, my pains are acute,
An abscess is form'd in my off-foot behind."

"A delicate part! quoth the Leech, 'and indeed
In the choice of a surgeon 'tis well to be wary;
Allow me to touch it, and then I'll proceed
Like a perfect adept in the art verter'nary.

"But first of your pain let's examine the cause"—
The horse launch'd his heels, and no kick could be kinder,
It crush'd to a mummy the hypocrite's jaws,
And dash'd from their sockets each hold and grinder.

"All this I deserve," said the Wolf full of sadness:
"In the trade of a butcher I'd been quite at home, ah!
To change my profession was absolute madness—
Who dares kill a patient without a diploma!"

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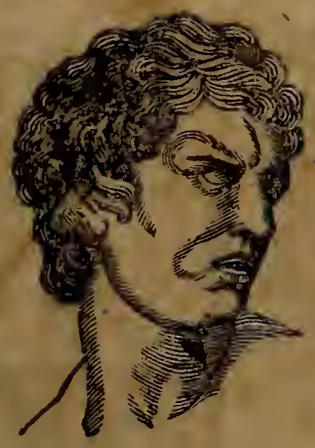

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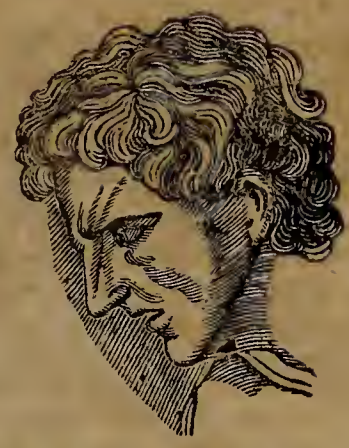

EDITED BY ELIAS SMITH, PHYSICIAN, No. 16, PRINCE STREET.

"*The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their* PAINS." ECCLES. XXXVIII. 4, 7.

VOL. I. BOSTON, TUESDAY, FEBRUARY 15, 1824. No. 26.

An attempt to infringe upon the Constitution of the United States defeated: or real republicanism.

From the Boston Patriot of Dec. 23, 1824.

"The Governor of Pennsylvania has refused his assent to a bill passed at the last session of the Legislature, entitled an act to regulate the practice of physic and surgery—on the ground that the provisions it contains, prohibiting the practice of medicine without license from the university, would legalize rather than suppress *quackery;* as interfering with the undoubted rights of citizens, secured by the constitution and the laws; as creating a power of a dangerous nature, liable to great abuse, and exposing to great temptation; and pronouncing a sentence on the character and talents of a practitioner subject to no appeal."

It is not at all strange that the members of the *medical college* in Pennsylvania, should petition for an unconstitutional law respecting themselves. They wish for exclusive privileges, or to be a *privileged class*, having separate laws and regulations, which other citizens are not allowed. Could they monopolize the medical business, the time would soon come when the common people would be trampled upon by these would be *nobility;* whilst no one would dare peep or move the wing. Kings and clergymen have been thus privileged, to the ruin of nations, and now the Pennsylvania doctors are petitioning for the same.

The Boston Patriot says, "Five hundred students are said to be in the medical department of the university at Philadelphia, attending the winter lectures." This in some measure accounts for the bill which the governor will not consent to become a law. Who ever heard of such a swarm of doctors before? Almost as numerous as Beecher wishes the missionaries!

Let us notice a few particulars in the governor's objection to the bill.

1. Such a bill is *unconstitutional.* The constitution says, all men are born free & equal, and have certain natural and unalienable rights, such as acquiring property, with life and liberty. It appears that the bill was designed to cut off this privilege, unless the practitioner is licensed by the medical college in Philadelphia. Such a bill, it is said, once passed in England; a law was made that no person in London nor within six miles, should administer medicine to the sick, unless licensed by the college of physicians.—This law never prevented others, and such a law never can. Any man in the United States has not only a natural right, but a constitutional right to employ at pleasure, any person to administer medicine to himself or family; and any man has a natural and constitutional right to administer, when requested, such medicine as he judges best to cure the sick; the government of his country upholds him in it, and no man has a right to call him to an account unless he administers poison to the sick.

This attempt for *unconstitutional* power will be the final overthrow of the *doctors* in this country. They are digging a *pit* into which they will finally fall. Why do not other men strive for such a law? The reason is, because they find employment and support in proportion as they are useful, and this is all that any ought to have.

This desire for unrighteous power has sunk the clergy to a constitutional evel with others in this country. They were once a privileged class, and as such the people were obliged to support them, whether they were profited by them or not. The time once was in Massachusetts, when no man

could preach in a town, unless he had the clergyman's consent, without being exposed to be publicly whipped. No other ministers were allowed to solemnize marriages but themselves. Now things are very different. Any regularly ordained minister of any denomination may marry according to law. The clergy have brought that about which they meant to prevent. The doctors are laying a foundation to bring on themselves the same calamity.

2. The governor of Pennsylvania states, "that the provisions it [the bill] contains, prohibiting the practice of medicine without license from the *university*, would legalize rather than suppress QUACKERY."

Where is the honest useful man, who wishes, and petitions that a law shall be made to exclude all others from the business he is engaged in? Should a company of merchants petition that none should engage in their business, unless they had serv'd a regular apprenticeship at the business, and were licensed by them, what would be the consequence? Would it not at once be said, the most enterprising might and would be excluded? Some of our first, and richest merchants were brought up to some other business. Men are made for statesmen, merchants, ministers and physicians. All others are but artificial.

Making men exclusive physicians, is making an hot-bed for quacks. If any ignorant fellow can become a member of a medical society, he is licensed to practice, and is a doctor according to law.—I was told of a young man who had a brother, a doctor of a medical society. The young man broke his leg, and was not able to labor. His brother sent for him to take care of his sheep. Soon after, he was studying physic; next, he was called doctor, became a member of the medical society, married a rich man's daughter, had a horse and chaise, put up three or four signs, on his door, side of his house, and on the post of his gate, and was soon in business, without the tedious course of a college education, and a long study of such books as learned doctors are said to read.

What was called "*benefit of clergy*," laid the foundation for ignorance, wickedness, and almost every evil under the sun. If a man was admitted a member of this "*privileged ecclesiastical class*," it made no difference whether he was ignorant or learned. He was a *clergyman*, a *reverend clergyman*, and that was enough. The time was, when, if a man could write his name, he was considered a clergyman, and exempt from punishment by common law. In the days of Judge Hale, it is said, that no man could have the benefit of clergy, unless he could read the Lord's prayer. A criminal was brought before the Judge, who plead the *benefit of clergy*. The Judge said, he doubted his being a clergyman, and if he was, he could read the Lord's prayer. As he could not read it, the bishop who undertook for him, contrived a plan to deceive the Judge; which was to stand behind the criminal, and whisper in his ear what to say. At the time appointed, they came into court, the pretended clergyman held the book, with one thumb on the line the bishop was to read. The bishop had taught to speak aloud what he whispered in his ear. The bishop began, whispering, "Our Father," the clergyman repeated aloud, "Our Father." The bishop then whispered, "which art in heaven," the man spake, "which art in heaven." By this time the bishop came where the man's thumb was on the line. He, wishing the man to remove it, whispered, "take away your thumb," the clergyman cried out, "*take away your thumb!*"—This set the whole court into a fit of laughter; and was the means of bringing the criminal to that punishment which his wickedness merited. This was legalized ecclesiastical *quackery*.

Laws to deprive men from being useful in that business which the God of Nature has made them for, are not only contrary to the constitution of our country, but contrary to the general good of the whole, and are parts of the unjust and cruel powers which this nation have declared themselves independent of; and in addition to this, are calculated to make *quacks* by law, and to shut out from the community men of the first rate abilities, because they have too much knowledge & independence to be shackled by unconstitutional and unjust laws and rules.

It is not long since the medical society in Boston (if I am rightly informed,) introduced a bill into the General Court, that apothecaries should be allowed to prepare medicines only as the doctors directed. The apothecaries remonstrated against it, and several numbers were published in the *Statesman*, shewing the impropriety of such a law, on account of the ignorance of some of the doctors, who scarcely knew many medicines after they were prepared. This laid the subject at rest for the present. Volumes might be written on this subject, and the history of all ages shews the impropriety of privileged classes in any case whatever.

This good understanding and boldness of the Governor of Pennsylvania, ought to be noticed, and he held in esteem, according to what this noble piece of conduct deserves.

Massachusetts Annual Feast.

It is proposed, at the time of meeting, a law or resolve should be passed, so that in future, instead of appointing an annual thanksgiv-

ing, the Governor shall, by and with the advice of council, appoint a day near the close of every year, to be called the Massachusetts annual feast, to be observed by the inhabitants generally, in which it is recommended to them to enjoy the good of their food, the fruits of their labor, and the comfort of their friends, so far as it may be done within the bounds of temperance, peace, and the general good of the community.

This is about the amount of the day at the present time. Let the name agree with the thing, and there would be no misunderstanding among the people on this subject.

Man Stealing.

VIOLATION OF THE GRAVE.

James Wilson Jr. of Acworth, has been arrested at Castleton, Vt. brought back to Acworth, & placed under bonds of $2000, with four sureties of $100 each, for his appearance at the Supreme Court in May, to answe to the charge of carrying off, for dissection, the body of Mr. Bazleel Beckwith, as mentioned in or last. His accomplice, another of the Castleton students, has absconded.

N. H. Sentinel.

Still more Wonderful!

Five hundred are said to be in the medical department of the University at Philadelphia, attending the winter lectres.

Boston Patriot.

Singular Translation.

Mr. Wakefiel, in his translation of the New Tesament, renders the passage in Reelation, chap. xxii. ver. 15, thus—But without are the dogs and te *poisoners.*" In the common traslation it reads as follows—"But without are dogs and sorcerers." To know who are meant by the dogs, read Isaiah LVI. 10, 11, 12. Who are the poisoners? Surely such as give poison to others, or who poison themselves. John gives a description of the new Jerusalem, or gospel dispensation. Such, the dogs and poisoners, are not in that government, and as such cannot enter in, until they are washed and become better men.

PROPOSAL

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Fashionable.

The greater part of mankind are governed more by *fashion* or *custom*, than by propriety. In medicine, custom bears a great sway. Whatever is customary is recommended, and done, whether there is any propriety in it or not. One prevailing custom, appears to me the most absurd; that is, the practice of opening a dead man, to know what made him die. Did they know what was the difficulty before he died? If so, why did they open him after he was dead? After opening one, do they know any better what to do for the next! I think not. *Think on these things.*

Subscribers, who wish for any number to complete the volume, may have them by applying to the Editor.

The Medical Newspaper, in volumes, are kept for sale at No. 16 Prince street. Orders for them, from any part of the country, and for medicine, will be punctually attended to.

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